

23
THE
COBLERS SERMON

Cryed downe, as a Cruell Cup-
shot Counterfeit:

OR,
THE SUMME OF M^r.
Humfrey Vincents Sermon, as it was
Preached and Penned by his owne
mouth and hand.

Confuting the Matter and confounding
the Authour of that base blasphemous
Pamphlet called

The Coblers Sermon.

M^r. Vincent who hath been a Preacher
these five and twenty yeeres, preached these
two Sermons at Saint Georges Church in South-
warke in the yeere 1641. The one on Friday
the 10. the other on the Lords day, the
12. of December in the mor-
ning.

LONDON,

Printed for *George Higgin* at Crowne gate in Saint
Tudors Street in Southwarke. 1641.

THE
COBBLERS SERMON

Given down as a Cattel Cup
that Counterfeit

OR
THE SUMME OF M.

Henry Vincents Sermon, as it was
Preached and Penned by his owne
mouth and hand.

Containing the Matter and confounding
the Authors of that base-blasphemous
Pamphlet called

The Cobblers Sermon.

Mr. Vincent who hath been a Preacher
these five and twenty yeeres, preached these
two Sermons at Saint Georges Church in South
wark in the yeere 1641. The one on Friday
the 10. the other on the Lords day the
12. of December in the mor-
ning.

LONDON.
Printed for George Widdowes at the Crown in Saint
Dunstons Church in Southwark 1641.



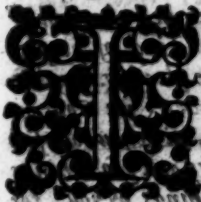
To the H O N O U R A B L E House of
C O M M O N S, now assembled in

P A R L I A M E N T,

And namely,

To the right Worthy, and Wor-
shipfull Gentlemen, Mr. Humphrey Salloway,
and Mr. Robert Goodwin; His Majesties Ju-
stices of the Peace: Two Mem-
bers of the said House.

Right Grave and Gracious Senators,



Ambasciano sa faro presumptuoso
(let any man say sauey, if I may
not say submissiue) as first to pre-
sent before you all these two ensu-
ing Sermons: because (the case
and cause considered) I am not in
the present passages particular
personall; private; but the Church of Christ amongst
us; hath herein also condemnats; for the fasting and
ferling wherof I see you both study and struggle.
For (marking both the man and the matter, I meane
both my self and my Sermon, my trade and that which
I taught) an information herein lies before you, what
lyes are brought oftentimes to you, when you are infor-
med that (now) such persons preach, and such are the
points

5732 C.0.6

Eng. J. E. Fletcher 19 Oct 33 Barnard

points they preach on. For you Two, Right Worthy
and Worshipfull friends and favourers; I am thus
bold to know you by name, now mine owne case is come
unto the Stake, as well as Christs cause is come upon the
Stage; because the one of you, as you have above twenty
yeares since heard mee preach divers Sermons, so I
doubt not but divers times since that time you have
heard, that I have constantly continued in the very
same course of publike preaching. The other of you can
be best of all instructed, that I did not preach these
Sermons untill I was importuned. Yea, I doubt not,
but it hath beene told you, that it was told me by an
house like the house of Cloe, how wicked and willfull
were the most of those people, to whom I delivered this
Text which hath such terror and thunder in it (ha-
ving no thoughts concerning my Sovereigne, but of
loyall and thankfull subjection) and that on the same
day in the morning, in which I preached the first of
these Sermons, I preached to another kind of people
other kinde of matter, that is more pleasing and so
more proper. Now the God of Heaven (yet Father of
the Earth) guide you and guard you, give you grace
and give you comfort; doe great things and good things
for you, doe great things and good things by you, for
his owne praise, which he gives to no man; and his
peoples peace which he hath left as a legacye to them.
So prayes he who prayes your pardon, if not your Pa-
tronage.

H. VINCENT.



To the honest, holy, humble, hearty one
To them, to each of them, to them alone.

Beloved Friends : Mr. *Calvin* telleth us that Saint
Luk recordeth such a reason for the writing of his
Gospel, as a man would have thought would have
taken him off from writing any Gospel at all.
Calvin on *Luke* 1. at the beginning. And I must needs such
a reason of my staying yet in *London*, as a man would not thinke
would make me fly and forsake *London* at this time, because
my person and my preaching was so well liked of the people by the
12. of December. After two Sermons preached there, the one
on Friday, the 10. and the other on the Lords day, the 12. of
the same Moneth ; a pack of wicked, wilfull worldlings
inhabiting within that place, or Parish, gave out in Print, that
I was a *Cobler* (I am glad they did not call me *Dawber*, let
no man say I meane or meddle with, or mention a *Mason*) and
broached sundry Blasphemies (I beleeeve in the Taverne the
same houre in which I preached in the Tabernacle) calling
them the *Cobler's Sermon preached in Southwarke in Saint
Gunga his Church, on December 12.* And that it was preach-
ed by a *Cobler of Holborne*. Now as I who then preached a
Sermon there, am no *Cobler*, nor ever was so, nor of any other
Trade mechanicall ; so I did not preach in that Sermon any
thing at all for matter or manner, that hath any correspondence
or coherence with that more then pestilent Pamphlet ; which
thing as they that heard it have desiredly put their hands to,
so (to make it more plain and perspicuous) I am compelled to
put pen to paper, and then to put in print the same Sermon (I
meane the summe and substance of it) as it came through mine
owne mind from mine owne mouth. That so this being com-
pared with that lying libell, the contrariety that is betwixt

them may appear to all that run and reade them. And as I pro-
test that I am no *Cobbler*, nor of any other trade whatsoever
(I think few in the world have spent fewer houres in things
of the world, or have so little skill in managing outward mat-
ters, I speake this to my very shame) So I professe that here
you have it directly as I handled it, I mean the summe and
substance of it, the particulars or passages in it. Pray for mee
and my Brethren of the Ministry, that the Word of God may
have free passage, and that we may be deliverd from un-
solable and unruely men; for I see by most evident expe-
rience that *all men have not Faith*. And thus praying the God
of Glory to make us able to bear reproaches, and carefull to
rescue our good from them, I commend all the Israel of God
unto the only God of Israel, and abide an unworthy Preach-
er, and your faithfull Friend.

H. VINCENT.

And thus praying the God of Glory to make us able to bear reproaches, and carefull to
rescue our good from them, I commend all the Israel of God
unto the only God of Israel, and abide an unworthy Preach-
er, and your faithfull Friend.



BE Packing Lyars, look not hereupon;
This work shewes VINCENT is not such an one
As you give out; this proves that he is not
Cobler, or Mason: No such dawbling far
Speaks so divinely, so distinctly, so
Directly. But why said I Packe: youle goe
As farre as Dover: (yea youle fly away
As fast as you ran out, and durst not stay
When you had heard his former Sermon: and
Saw him (to preach the latter Sermon) stand
Vpright ith Pulpit; when by this you see
Your pack of Knavery: yet be rul'd by mee.
Stay, and aske him forgiveness; least hereafter
Such curelesse anguish doe succeed your laughter;
As none but he can helpe you under God,
When he shall whip you with that three string'd rod
And then you cry: Thou Galileans Friend,
Thou hast overcome us we are damnd ith end.
Vicisti Galilaei, was his song,
And such an one will be your tune ere long.
And he that lives to see it, then will say,
Vincent hath got the conquest and the day;
Unlesse you cry in midst of your woe,
Forgive us Lord, for wronging Vincent so;
Which thing I know he chiefly doth desire,
And then Gods greatnesse, goodnesse will admire.

Vincens.

Julian the
Apostate.

R. S.

To all my Friends in St. GEORGE his
Parish in Southwarke.

MY Friends (for I suppose I've some such there)
Profit (I pray you) by these Sermons here,
And I will pray that God who must doe all,
Would make his Spirit on your spirits fall;
That so in truth, and spirit you may doe
What Presse as well as Pulpes moves you so.
For I must tell you by these presents here,
If you practice not what I preached there,
That not alone the words which then I spake,
Will you without excuses wholly make.
Not onely all the lines which now I print
Will cry against you, and will never stint;
But more and chiefly all the wrongs which then
I did sustaine from those unruly men
For preaching these unto you, will complaine
That they (ith gracious sence) were felt in vaine,
And surely then (ith grievous sence) youle see
That not a word, a line, a blow can bee
Recor'd in vaine indeed, but record beare
Against all such as smile, and see and heare.
And I would have you be assur'd as well,
If all shall help one precious soul from hell,
I will esteeme my sufferings there as sweet
As any thanks wherewith I elswhere meet.
Read (Friends) remember, ruminat and doe,
So youle be safe from hell, and crowned too.

Yours: H. Vincent.

Nomine sum Vincens, animas ego vincere quero;
O vincam, vincam, gloria magna Deo.



The Summe of Mr. HUMFRY
VINCENTS Sermons, as they were
preached and penned by his owne
mouth and hand.

ISAIAH 39. last verse : last branch.

*The breath of the Lord as a streame of brim-
stone kindleth it.*

THe whole verse containeth a short and
sharpe description of *Tophet*, that is to say,
(by way of allusion or application) of the
torments of hell. It is here two wayes set
forth ; or here are two things set downe
concerning it.

1 The certainty of it.

2 The Severity of it.

The Certainty of it is set downe by

1 The Antiquity of it, in these words, *Tophet is prepared of old.*

2 By the Generality of it, in these words, *it is even prepared
for the King,* if he be wicked and willfull (let us blesse the
Lord that we have a good King, not such an one as that was)

The Severity is shewed two wayes also : by the

1. Extremity of it in these words, *he hath made it deepe and
large, the burning of it is fire and much wood.*

2. Eternity of it in these words, the words of the text ; *the
breath of the Lord as a river of brimstone kindleth it.*

B

Now

Doctriue

Now the point of Doctriue taught from hence is this :
*As long as God breaths, and as strong as God breaths, so long
 and so strong shall the torments of hell endure.*

Now because the Text is terrible, and the doctrine dread-
 full delivered thence, I will first give these Cautions to take
 off the tartnesse of it (so farre as is lawfull and possible) from
 broken, bruised, bleeding consciences.

First, I confesse I am an Adamite, and have within mee an
 Adamant, a rocky, flinty, steely heart, or else I should (like
Origen with his text and teares) at least speake so piteously, so
 pathetically, so passionately, so compassionately, that this my
 teaching should have some coherence, some correspondence
 with those torments I speake of. O to see how merry or mad
 rather, many millions of creatures are, (who as Doctor *Hall*
 hath taught us) dance a galliard over the mouth of hell fire,
 the lake of brimstone, *Where the breath, &c.*

Marke 9.

Secondly, No man can find a fault with me, who finds not
 first a fault in himselfe; sith (as our Saviour seems to expound
 it) *their worme never dyeth, and the fire goeth out*: speaking
 in the third person as well as the plurall number, those tor-
 ments being so proper to the Reprobate, that Gods Elect shall
 never be toucht with them. And therefore as our Saviour
 said to the women, *fear not ye, for ye seek Iesus*, when he
 had made the *Souldiers* quake. So I professing that my scope
 and aime is to make them quake who wage warre against the
 Heavens, would not have Christs wemics to fear, we men and
 women who seek the Lord in the very truth and uprightnesse
 of soule, must not feare any whit at all at the mention of hells
 eternall torments, sith they shall not be overwhelmed with
 them, nor once feel them, though it may be may feare them.

Matt. 28.

Thirdly, as it was said by Christ to his Father, *thou wilt not
 leave my Soule in hell*. So I will not (by Gods great blessing)
 leave your souls in the lake of brimstone. But I will shew you
 not onely your case, but also the course you must take to get
 out of it: I will first discover your miserie, and after that deli-
 ver the remedy. And therefore I cry concerning this discovery

Hands

*Hands off, or heart on;
Hear all or hear none.*

Fourthly, if ever I preach unto you againe, after I have finished the point in hand, I will tell you (God willing) of life everlasting. So that this Text (like a *John Baptist*) as it comes roaring in the wilderness of wickednesse, so shall it be a forerunner of Jesus, a way maker for life everlasting, to make us the more to prize it, and to praise the God of heaven for it, and to doe every thing, that we may attain it; according to that of the wisest *Solomon*, *Prov. 15. 24. The way of life is above to the wise, that he may escape hell below*; that is, when a wise man considers, that he must goe to hell below, unlesse he goe the way of life, that thought will be above objections, and all outward and inward oppositions to the contrary, to make him esteeme that way of life, and all his life long to be walking in it.

Fifthly, so long as we are hearing of hell, so long we are yet out of hell. If any man therefore should say, I will stay no longer to heare of hell, of the lake of fire, and *that breach of the Lord which as a river of brimstone kindeeth it*. And the Lord should meet him at the Church doore, and smite him dead, and tumble him downe to hell (he departing in discontent at the truth and text we treat on) he will wish within this minute that he were here again hearing of hell, and not there howling in hell. O no doubt, but there are there many millions who would give millions of worlds that they were not in hell, not howling in hell.

Sixthly and lastly; Let no man say that he will goe to disprove what I have said, for (as the Prophet said to the King, *If thou come againe, God hath not spoken by me. 1 Kings 22.*) So say I to those that goe thither, if ever you return from hell, my doctrine is utterly false, which saith that the Torments of hell shall endure forever and ever, even as long as *Jehovah* breatheth. In (almost) all other matters, his best to speake from self experience; but for the torments of hell and the Pestilence, the Lord grant that we never know further, then what wee learn from Gods book and his reports.

And so much for the Cautions, save onely that I make profession, that what I speake of the torments of hell is to preserve and keep you out of hell, that you knowing the danger may strive to escape the damnation.

1. Now I come to answer a question.
2. And then to remove an objection.
3. And then to render a reason.
4. And then to make application.

Quest. For the first of these, the question is, whether there be not degrees of torments?

Ans. To which I answer, that of the least degree of all, that is true which is taught in my text, that *as long and as strong as God breaths, so long and so strong hells torments abide.* But yet on these grounds, or for these reasons there are degrees in that lake of fire and brimstone.

First, Some commit more sinnes then others, and so shall be sure to have more torments then others, according to those texts, *Revel. 18. Rom. 2. 4, 5, 6.* And therefore I would not have you sinne at all, yet as oft as I thinke on this, I cry with *Solomon, Be not ever wicked, Ecclesiastes,*

2. Some have more meanes to restrain them then others have, and so shall have a deeper damnation then others have, according to that of our blessed Saviour, *Matth. 23.* when he speaking of *Bethsaida, Chorazin, and Capernaum,* who had abounded with means and mercies, *It shall be easier for the land of Sodom in the day of Judgement then for thee.* And herein as our Saviour informs us, that if *the blind lead the blind both shall fall into the ditch;* we may say applyingly, and that most properly: the people if they be blind shall fall up to the knees in it; the Minister if he be blind, shall fall up to the middle in it; the Bishop if he be blind, shall fall over head and eares in it.

3. There are some who not onely have more meanes, but also more formall knowledge, according to that of our blessed Saviour, *Luke 12. That servants who knoweth his Masters will, and doth things contrary thereto, shall be beaten with many stripes.*

stripes. Many internall stripes in their spirits, whiles they abide here on earth, many internall stripes in hell in the lake of fire and brimstone.

4 Some have more hypocrisie then others, and accordingly shall have more torments. as our Saviour hath also told us, *Matth. 23. Woe to you Hypocrites, who under colour of long prayers devoure Widows houses, you shall receive greater damnation.* A Covetous fellow would faine cover and cloake his Covetousnesse, and how I pray thee wilt thou doe it? why Ile become a professour of Religion, and so cover and cloake it entirely; And see how fairly thou hast covered it, before thou wast a professour, thou hadst a great C writen in thy forehead, but now thou hast two Capitall letters writen there, even a great C, and a great H: a Covetous Hypocrite; And when death and doome appears, thou shalt have one degree of Torments for being a covetous person, another for being an Hypocrite, according to that of *Ambrose, Dissembled Pietie is double iniquitie.*

5 Some have more censoriousnesse then others, and accordingly shall have deeper damnation; as it is said by that son of Thunder, *Lam. 3. 1. My Brethren be not many masters, knowing that ye shall receive the greater damnation.* There are some such meddling masters, that they will tittle of, and taske every one, one is precise in their opinion, because he loves not, but loathes a Ceremonie; another is prophane in their esteeme, because he can endure a controverted circumstance. Nay, there are some so devilized, that when they cannot impeach mens practices they will implead and improve their purposes, as the Devil though he saw his good works, and heard his good words, would yet affirme that he did it for his hedge, *Iob 1.* But let us know that whosoever when his neighbour hath done good actions will yet suspect evil affections, whereas in the same Chapter wherein Christ saith, *Judge not, he saith afterwards, Ye shall know them by their fruits.* *Matth. 7. 1. 15, 16* shall as censurers, as condemners have a deeper degree of torments.

B 3.

Sixthly,

Sixthly, Some have more authority then others, more power, more high places, and of these especially my Text speaketh as we may see by these words in the context, *It is even prepared for the King* (as I said at first, so I say still, let us praise God that we have a good King, and not such an one as this was)

Now for the Objection, it is of two sorts : for

First, Some object their Persons.

Secondly, Some object their Professions for the escaping of hell torments, though they live, lye, and dye in their finnes.

Concerning Persons. First, Some object their Prosperity.

Secondly, Some object their Poverty.

The Diuel perswadeth rich men that howsoever they live as they list, yet they never shall be damned, because they have place or power; But they must know that for these causes they must needs be damned if they dye in their finnes (Remember still that I therefore shew you the danger, that you may so escape the damnation)

First, Because their consolation is received.

Secondly, Because their conversation is perceived.

Thirdly, Because Gods expectation is deceived.

Fourthly, Because the Diuel their master is damned already.

Luke 16.

Luke 6.

I say, first (hearken ye rich men) you who are rich must needs be damned, if you be not blest with a second birth. Because your portion is paid you already, according to the speech of *Abraham to Dives*, *Remember some how hast had thy good things*; and that of our blessed Saviour, *Woe is it to you who are rich; for you have received your consolation*. And this I thinke makes many Gentlemen turne Papists, that so proving a purgatory, if it were possible, they might escape the lake of fire, with living in their finnes they cannot to heaven.

I say, secondly (give care still you rich men) you of power and place must needs be cast to that lake of fire, unless you be cast in a new mould; because the Diuel through your sides draweth after him millions of souls; if *Dives* give the poore man nothing, the text will tell us, that *no man gave him*. And so if rich men give no bread of life to their poore souls, will not hear,

hear, repeat, and read the Scriptures, none of their family, friends or familiars will feed their poore souls, but make them fast, and quite famish them. Let *Saul* kill himselfe; and his armour bearer will kill himselfe; let rich men kill their souls, and all their neighbours will kill theirs also, if it be but for cursed company. And this doth make the Diuel so desirous to get Landlords, and great ones on his side: And this made *Diues* in hell forager to have one sent to warn his *five Brethren* that they come not to the *place of torment*, because he being the heire drew them to doe the Diuel so much service. Therefore as we Ministers shall shine as starres, if we wione many to the paths of righteousness: *Dan. 12.* so shall they be tormented as Devils, who by their patterns as well as their precepts draw others with them to the lake of fire and brimstone, *Where the brimsh, &c.*

3. I say thirdly, (hearken still ye rich ones) you who are rich must needs be damned, if ye doe not walk in the paths of piety, because you frustrate the Lord of his expectation. For to what end doe ye imagine hath the Lord filled your bags and barnes, fed you with dainties and all kinde of delicacies, was it for this, that you might offend him with his owne blessings, with his owne benefits? as it were wound him with his owne weapons? which of you would not be provoked, exceedingly incensed, yea and enraged, if the man whom you have bene kind to, should fly in your faces with the fruits of your kindnesse? And I assure you, that the God of heaven who hath been so beneficiall and bountifull to you, that you cannot alledge (as many poore creatures doe) that they cannot come to the preaching of the word, for fear their children should fall in the fire at home, they having no servants, nor money to hire them, I assure you that the God of heaven will not be mocked, though he seeme to be frustrated; but will crosse your expectation as you crosse him in that which he looks for; that is to say, (as he saith of the vineyard) *I looked for grapes and behold wild grapes, out is downe. Ilii. 5.* When you expect to be carried to heaven, he will hurie you to the lake

lake

lake of fire and brimstone, and there in mockage will cry *Sonne* to you, when you cry *O Father Abraham*.

I say fourthly (hearken once againe ye rich men) you who have place and power must needs be damned, if you have not power to bewaile your sinnes, and take care for your soules, because the Diuel who is your master is damned already, and appointed to torments. The devil, you know very well, is, as he is called, *the Prince of the world*: every one is his slave, his very vassal, who lives in, and loves his sinfull courses, and will not be recovered, will not be reclaimed from them. Now (as the same saving mouth hath taught us) *the servant is not above his master*, you must not think much to be dealt with as he is done to; and thence is it, that Christ our Saviour, when he had said, *Depart ye cursed to everlasting fire*, to men who were great and glorious, rich in the world, full of pompe and pride (for he endites them for *not feeding him, for not cloathing him*, which poore men cannot doe) he adjoynes *with the Diuel and his Angels*, in the close of that his dreadfull dismall rejection, *Matth. 25. 41*. As if he had said, you must not mutter, murmur or marvaile, for you are but dealt with as your master the Diuel is dealt with. And these are the four reasons why rich men must needs be damned, if they abide in their loosenesse, lusts and lewdnesse. And I say againe as I said before, that I speake it to this very end, that seeing the danger, you might take warning and not goe to the place of torments, which *the breath, &c.*

Now you poore men you have heard this greedily, hearken I pray you now to some reasons, wherefore you, if you be not poor in spirit must needs be thrown to the lake of fire, which *the breath, &c.*

But first because you thinke that your Poverty is your Pun-
gatory, I pray you looke on the Epistle of *Iude*, verse 7. where you shall see that *Sodom* and *Gomorrab*, though it were burnt with materiall fire, and so the Inhabitants were made examples by being so burned in it, yet this did not keep them from hell, *they suffer the vengeance of eternall fire*. And you, though

though you be poore, may yet goe to hell after that extremity, yea you must, if you die in your sinnes, and that for these three reasons or causes, and I say to you as I said to rich men, I tell you to this end, that in the end you may escape it by true and timely and tractable turning.

The first is drawn from the *Initiation*.

The second drawn from the *Invitation*.

The third drawn from the *Irritation*.

For the first of these, God hath even begun the torments of hell in you, if you doe not forsake your lusts, ere you loose your lives. Your poverty will not be a preservation from, but a preparation to that lake of brimstone: your want of drinke is a very foretelling of your wanting *Water* when you come to hell. To others, it is a crosse to you a curse, a very earnest of, and entrance into the unspeakable unquenchable flames, *the plague is begun*, you are in the porch of this ever-tormenting *Tophet*, as sure as the land of Canaan was a type of heaven and endlesse happinesse.

For the second: you are Gods especially invited guests, *the Ma. 11.5.* *poore (saith Christ) receive the Gospel*: And he hath sent me to preach glad tidings to the poore, *but exalted them of low degree.* *Luke 1.52.* Now if a great Earle or Duke should come to lodge within your parish, and should make choice of some of the ruffe raffe refuse among you to keep him company, and come to sup with him, and they should disdainfully refuse the message, how would it provoke him and perswade him to be revenged. Hearken therefore O ye of the poorer sort, *saith our God chosen the poore to make them rich in grace and glory*, doth he not offer you by the preaching of his word to become *Heires of the Kingdom which he hath prepared*, *James 1.5.* Doth he not say to this effect to you, you who are the cast-offs, the very castawayes of all the Countreyes, have neither honours nor holes for your heads, I will make you royall Monarchs, give you eternall Crowns, and Kingdomes perpetual, Thrones which will ever abide with you. And will hee not (think you) if ye refuse and resist his offer be as exor-

dingly incensed as he was when he said, *None of them who were bidden shall tast of my Supper.* Luke 14. 24. yea assuredly he will throw you to Tophet, tumble you down to eternall torments with deep disdain and unspeakable derision.

For the third: if you poore come not in at this glorious call to you, he hath now (to speake after the manner of man) no way to redresse, no means to relieve you. It is Gods course when he cannot bring us to him by other means, his word, the motions of his Spirit, his mercies to affect and allure us, to doe to us as *Abraham dealt with Isaac*, when he would not come at his sending for: *God burne his Corne* (saith he to his servant) and then he comes and expostulates the case with him: And surely as it is the burden of the Psalmists song, *when he flew them then they sought him.* Psal. 107. So many *Manassers*, the Prodigall, and many others have come to God in their poverty and misery, who when they were wealthy waxed wanton, and kick up the heel against him: And (commonly, ordinarily, usually) when poverty cannot past mens soules and their finnes, it parts them and his Spirit, and he sayes, *It will smite you no more*, till I tumble you down to the place of torment. O that therefore (for I say againe, I say it for this that you might be warned) O that ye poore would come in your poverty, least after your earthly poverty, you meet with this helthfull misery, *where the brimstone of the Lord was upon offring*, *stone kindled the fire.*

So much to answer the objection in regard of mens Persons. Now I come to that objection which respects Possessions.

Objct.

O (say many) this were true if it were preached among Pagans, but we are Protestants, and by being Protestants we shall escape the lake of brimstone.

Ans.

To which I answer that as of all men Protestants indeed, reall Protestants are most free, most farr from Tophet (such as stand for the Lord Jesus alone against the Devil, the world, and themselves) so the wicked, the wilfull Protestants, such as call themselves so, and thinke thereby to escape damnation, and

and yet contrary to Gods commandment will sell their drinke to drunkards on the Sabbath, whilst their poore families fast and famish in their owne houses; I say, such as say they are Protestants, and are not, shall above all the people in the world be sure to be damned, severely tormented; and that for these two reasons.

First, from Gods Protestations.

Secondly, From Gods Preparations.

For the first of these: God hath protested solemnly, sworne the damnation of such as have his voice sounding in their eares, and will not hearken, will not obey it. It is every day read in our Church, and wisely appointed by way of preparation to other parts of Gods word and holy worship: *To day if yee will hear his voice, harden not your hearts;* and then to such as refuse and resist he saith, *I sweare in my wrath that they should not enter into my rest,* not into Canaan a type of the kingdom of heaven, not into the kingdom of heaven, and therefore necessarily must to hell. I never read, at least remember not, that ever the Lord hath sworne the death and damnation of Pagans. *The mouth of the Lord hath spoken,* and it will be heavy and hard on their souls to doome and damne them to everlasting woe, unlesse at length they get the knowledge and faith of the Lord Jesus. But as there is a main and manifest difference in those words of our blessed Saviour, *Whoever shall fall on this stone shall be broken, but on whomsoever it shall fall it shall grind him to powder,* Matth. 21. So God himself curses Protestant for the cursing and confounding of such false Protestants, as are and abide in their damned wayes untill they die, as sure as he is truth who saith, *For thy, For thy* (so such as professed the path of pietie) *carries a man to borne againe he cannot see the Kingdom of God.*

For the second, that is, Gods preparations, wee are to know that willfull Protestants are

1. Fatted for, and then
2. Fatted for and then tormented. They are
3. Fatted with Sermons.

2. Fatted with Sacraments.

First I say, fitted with Sermons. Gods Ministers words will make you without words; their speeches will make you not oloke you, but uncloke you; their vocall trumpets will fit you to hear with horrou: the reall trumpeter at the last day, if you wallow in the lusts of your souls, and walke in your sinnes without repentance, 2 Cor. 2. In a word, the Word of life will be a favour of death to death to you, as many of you as plead you are Protestants, and live the lives of Pagans and Papists, prophaning the sanctified Sabbaths of Christ by selling beer to such beastly base Belly-gods, as make their wives for want of mainrenance not feast but fast; and ready to famish with their children and servants at home in their houses.

Secondly, I say they are fatted with Sacraments. Foolish false and feigned Protestants doe dayly drink down their own damnation in that most sacred Supper of the Lord, so saith S. Paul, 1 Cor. 11. 29. But because he foresaw that it would touch and so trouble many mens minds, he saith before, as I of this, and of all my whole discourse concerning this dreadfull Communion: *What I delivered to you, I received of the Lord,* verse 23. as if he had said, if ye will needs quarrell, quarrell with my Master, not with me his messenger. But you will say that in so saying, I doom and damne without all remedie, for past helpe, past hope also, if there be no cure, there needs no cure. To which I answer, that as I and that Apostle say no more then your Common Prayer book saith, which hath these very words and syllables: *then we are guilty of the body and blood of the Lord, we eat and drink our own damnation, &c.* So I my selfe did three or foure times eat and drink mine own damnation also, even in the 17. 18. 19. 20. years of my life. Now the way to prevent our going into this Topher, this place of torment, is to take a deep vomit of sorrow, to purge out this poison, and prevent everlasting perdition; and (as Salomon saith to his sonne, *above all thy gettings get understanding*) so say I to my selfe and every one, above all our sorrow, let our chiefest sorrow be this, that we were guilty, and guilty of Blood, yea
and

and guilty of the blood of the *Lord*, as it is in the 27 verse. And still I beseech you remember that I speak all by way of prevention.

Now I come to render the reasons of the doctrine delivered to you, to shew you why the torments of hell are so extreme, or as strong as the *breath of the Lord* is; and then why they are everlasting, or abide as long as the *breath of the Lord* abides.

For the first, Those torments are so extreme, because of the
1. Nature. And then the

2. Number of those that must inhabite in that Tophet, that place of torments.

And both these are set downe together in one and the same Psalm and verse, *Psal. 9. 17. The wicked shall be turned to hell, and all the Nations that forget God. The wicked shall be turned into hell. There is the Nature of the Inhabitants, namely, that they are foes not friends, who must goe thither.*

And all the Nations that forget God. There is the Number of the Inhabitants.

For the first of these, wee are to know that they are not Gods friends but his foes, who must there be tormented in fire and brimstone.

Indeed here on earth God hath scourges for his very friends, his owne servants; and wicked men are jocund and joviall, glad at heart when they see them so done to, so dealt with. But had they but eyes in their hearts, that sight would move and make that their *laughter be turned to mourning*. They would consider what *Solomon* saith, *Prov. 1. last verse, Behold the Righteous shall be recompensed on the earth, how much more the wicked and ungodly in the horrible lake of brimstone*. They would lay to heart that speech of a greater then *Solomon* (which seems a commentary on that passage of *Solomon*) who when he had said, that the workers of wickednesse should cry to the mountains to cover them, and to the rocks to fall upon them, addeth this, *if this be done to a green tree, what shall be done*.

Luke 23.
30-31.

done to the city? They would conclude as Peter doth, when he had told us that Judgement begins at the house of God, 1 Pet. 4. 17. 18. 19. If the Righteous scarce be saved, where shall the wicked and sinners appear? And if it begin with us, what shall be the end of those who obey not the Gospel of Christ? And truly as our Saviour said to cleare the eyes, and cheare the heart of his dropping and drooping Apostles, Consider the Lillies how they neither sow nor spin, and yet your father feeds them, are not ye better than they? So would I speake to fire and fright willfull men from their wicked manners: Consider the Lillies among thorns, for they neither sweate nor be drunke, and yet the Father of heaven feedeth them with the bread of trials and tribulations; and are not yes worke then they? and are not worse things prepared for you in that terrible place of torments? yes assuredly such unspeakable woes and miseries as Solomon and Peter could not expresse, Christ himself as he was the mediator man in the flesh would not reveale to us, and therefore they speak interrogatively, How much more? what and where?

For the second: We are to believe that in hell all the wicked and ungodly, all that prophane the Lords Sabbaths by selling their wares without necessity, all that live in any sinne whatsoever without true and timely repentance, All in this Citty Parish, in this Citty, in this Kingdome, in this world, all that ever were, that now are, that hereafter shall be, even all that forget God, have no care to keep his commandments, they shall all meet together, all they, and none but they, not one of the Saints of the Lord, no nor one of his faithfull sonnes and servants shall there meet, and be tormented in all extremity to all eternitie. And as this cryeth to such men as long as they are on earth, *O consider that you that forget God, lest he throw you in pieces, when there shall be none to deliver you, Psalm. 50. 2.* So the Lord when he would expresse the terror of hell, its extreme and most terrible torments, names a catalogue of such cursed ones, as must to the lake of fire as a burning stone. For instance, *Revel. 21. 8. the fearful, and the unbelieving,*
and

and the abominable, and Murderers, and whoremongers, and forcerers, and Idolaters, and all Lyars shall have part in the lake that burnes with fire and brimstone &c. As if he should say, when the Lord hath his foes, as Nero of Rome desired to have his all together, to cut off their heads all at a blow, when (as Iohn once made enquiry) there is not one of the Lords Prophets there, nor one of his owne people for whose sake, or at whose entreaty he used to stop or stay his fury here on earth, when wicked mens finnes made him send pestilences and plagues, then he will put them to all extremity, *breath* upon them with the utmost of his fury, use no moderation in, or mitigation of his heavy anger and hot displeasure.

But you will say, it is true indeed that these reasons do make it manifest why hell tormentes shall be so terrible; But why should they be perpetual? why should we who sinne but for a season, suffer so long as Jehovah breaths, that is to say, for ever and ever?

To which I answer, that temporary sinne deserve eternal or infinite tormentes for divers just and weighty causes, but I will onely insist on two.

First, the Offenders person.

Secondly, the Offenders purpose.

For the first of these, we are to know that sinne, the least sinne, the first sinne that ever was, was done against God, the God of Israel, against his Brethren, and against God's People, as David acknowledgeth even then, when he had broken onely the second Table: *For I have sinned against thee, O God, and have done evil before thee, and have despised thy commandments, and have not kept thy law, nor have I done as thou hast commanded me, neither have I feared thee, neither have I kept thy law, nor have I done as thou hast commanded me, neither have I feared thee, neither have I kept thy law, nor have I done as thou hast commanded me.*

For this alone I have offended, committing evil in thy sight, and I have therefore condemned, and will be judged by thee, just and righteous. And so come and close with some of your consciences, many here shall hereafter prophane the Sabbath by selling to the idle fellows, who use their families, and home, and what they have, and you think you are in this practice without wilfulness, you will say, a little more, well to come, you anger

anger

anger me an unworthy preacher of the glorious Gospel (for I tell you still I aime at your salvation in setting before you this death and damnation) But doe you anger no man else; yes one, he who is God and man, He who saith, *He that beareth you, beareth me, and he that despiseth you, despiseth mee*, will be certainly angry with you; and is there none else angry, yes it followeth in that very place, *and he that despiseth mee, despiseth him that sent mee*; So that God the everlasting God is offended with you, when you breake the Sabbath, by that or any other prophanation, by that or any other sinne or iniquity. And how just it is with the Lord to make you know, whose Law you breake by it, by damning your soules eternally in hell for it, you may see by that which is done by Kings and Princes when they are provoked. Doe not Kings, when men commit treason (which God Almighty preserve and keepe us from) doe they not hang up the Traitors carcases, and then hang up by and by Proclamation, commanding in paine of the like punishment, that none touch or take downe those Traitors carcases? And why (I pray you) doe Kings doe thus? not for further revenge on the lucklesse creature, the livelesse carcasse: No, but to make it a lasting monument, that the thought of it might not fade in an houre, in a moment; yea if he could, he would have it hang there for ever and a day, for ever and ever: And why all this, but as for our warning, so to tell us that he is no peasant, petty puny, but a Prince, a Potentate, a Majesty, a Monarch. And in like manner the God of heaven, as he is known by his executing judgements; so he is known to be as he is, an Everlasting, an Infinite Majesty, by appointing for such as offend him an everlasting, an infinite punishment.

For the second, the offenders purpose, we know that the Lord doth not looke so much at our actions, as he doth at our affections; doth not so much marke what we practise, as what we purpose, according to that of the Prophet *Ieremy*, Chap. 17. 10. *If the Lord search the heart, that I may give according to works*. And that which he hath often in the booke of the *Revelation*, *I will be who try the heart, and search the reins*,

reiner, that I may give every one of you according to the works of your hands. As if he had said thus, I mean, mind what you desire to doe, then what you doe indeed, both in your evil doing, and in your well doing, in your disobedience as well as obedience. Now how doth a wicked wilfull sinner intend to live and lye in his finnes? for if he hath a serious settled purpose of true Repentance, God will second that first grace, and so he (shall not to hell at all) doth he not intend to live in them still? doth he not purpose to live in them as long as he lives? yea as the Scripture telleth us, that they *grow worse and worse*. So they have never so much as a thought indeed and truth of turning to God. Yea, should they live ten thousand yeares, yea millions of ages, yea even for ever and ever, they would be swearers, whores, drunkards, prophaners of the Sabbath, for ever and ever, yea for this very cause they would live, and live ever on the earth, if it were possible, that they may live in their finnes and iniquities, enjoy their lusts, wherewith they provoke the Lord. And is it not just with God then, who saies of the widow, she hath *given more than they all*, because she gave all she had, to bring men to endlesse destruction, who sinne here on the earth but a season, but they give the devil all, all they are, and all they have, all the time they live on the earth, and wish and desire they had more to bestow on him? yea assuredly for this very cause also, because their purposes are everlasting, the Everlasting God doth most rightly, most righteously bring wicked men to everlasting woe and miserie, to that Tophet, that hell fire, of which it is said in the Text, *The breath of the Lord, &c.*

And thus much of the Exposition of the point, the Application (God willing) shall follow on the Lords day to the morning, at which time I promised to preach here againe, at your Parsones request (as I am enforced) and the importunity of speciall friends: and what I have spoken is to prevent their endlesse flames.

REV. II. 10

THIS was the Sermon which did so perplex
 The Drunkards and their harbourers, so vexed
 Their very minds, made them so discontent
 (As those two Prophets wordlings did torment)
 That they endeavourd with all might and maine
 That Vincent might by no means preach againe
 In that same Church: but whatsoere they muse
 Vincent came thither, and did preach the Vie
 Of that same Doctrine: when they saw him there,
 They fled (I verily beleieve) for feare.
 Herod feard John, and Felix trembled too
 When Paul did preach as Vincent there did doe;
 That is, when he did preach against that sinne,
 Which he then knew the Governour liv'd in.
 But blest be God when they were runne away,
 The Church was fill'd againe to Vincents joy.
 And surely God in wisdom did dispose,
 That then his hearers should be those, not those
 I meant, that they should heare the meanes to be
 From those eternall fiery flames set free
 Who loath'd their sinnes; nor they who plotted ill,
 And were resolved to continue still
 In cursed courses. But yee foolish men,
 Why did you fly from your vaine mercie then?
 There's sure none other way s'escape that flame,
 Then that which he did in that Sermon name,
 Which he then preach't, and which here follow's now,
 No way but this doth Iesw Christ allow.
 Beare witnesse then, that you your selves condemn'd,
 When you the meanes of your escape condemn'd.



THE SECOND SERMON.

ISAIAH 30. last verse: last branch.

*The breath of the Lord as a River of brimstone
kindles it.*

The Point of Doctrine is this. *So strong as Gods
breath is, and so long as the Lord breatheth, so
strong are the torments of hell, and so long they
will abide.*

The Explication of the Point some of you
heard on Friday night, I now come to the Application of it,
wherein you shall see that which I then said unto you, that I
delivered it to this very purpose, that you doe that which Di-
ves desired to be done to his five Brethren, that is, may not
come to that place of torments.

And first this Text speaks terrour or thunder to two sorts:

First, the Furious.

Secondly, the Curious.

The Furious are of two sorts also:

First the Dissolute.

Secondly, the Resolute.

For the first of these, there are some amongst us who are so
dissolute in their courses, that they feare nothing (if any thing
at all) but the Lawes of men, their penalties and punishments.
And when those things are passed over, they think verily the
worst is past: but alas it shewes that they either read not, or
remember not, or at least and least respect not this Text and
truth before us. The Whoremonger thinks when he hath
paid the Paritor, that now the worst is past, he may now be his
harlot againe, it is but paying so much money againe, but he
forgets

forgets old *Latimer's* new-years gift, *Whoremongers and Adulterers God will judge*, he thinks not on this old *Tophet*, where he must be for ever tormented for it. If he doth not get a pardon from, and make his peace with the great *Jehovah*, deeply grieving for grieving his Spirit, by which men mortifie the deeds of the flesh, *Heb. 13. 4. Rom. 8. 13*. The sweeter sweats he fears not an oath, the worst is past, when his twelve-pence is paid (and so that our prayers need not be worse for want of making men pay their twelve-pences.) But a sonne of Thunder will thunder against him crying, *above all things my Brethren sweare not*, not onely chiefly, equally for fear of paying your shillings, but *lest ye fall into condemnation*, lest you goe to that place of torments, be burned for ever and ever in those all furious flames of fire, which the breath of the Lord, &c.

Jam. 5. 12.

Thus of the dissolute, now for the resolute: there are some so set on their finnes, that when they heare what is said in the Scripture every where, that is, no such and such can possibly come to the Kingdome of God, *1 Cor. 6. 9. 10. Ephes. 5. 5. Gal. 5. 19. 20. 21.* they bid a flat farewell to heaven, resolving never to part with their finnes, till they of necessity must part with their soules; we will have harlots to be our heavens, we will have Punks to be our Paradises, (saies the sensualist to himselfe, if not to his neighbours, having gotten whoresore-heads with neighing) whatsoever come of us in time to come, though we loose or leave that heaven, which without these our lusts would even be loathsome. But as from the doctrine now delivered, I would tell them, if I heard them say to their soules, we will rather resolve to live unmarried, though we walke in our uncleannesse, then marry wives and so having children be, and be accounted beggarly and base: as I would then (I say) say to them, as *Paul* saith in another case, *It is better to marry then burne*, *1 Cor. 7.* So I say to them from this doctrine, that if they be not carried to heaven they must of necessity be hurried to hell, where are interminable, unsearchable torments: which, when they consider (O would they did consider it) they will cease to wonder why our sweet Saviour *Jesus*, who

in one place calleth the way to heaven, *A strait gate*, Luke 13. 24.
In another place calleth it easie, saying, *my yoke is easie, my burden light*, Matthew 11. 29. For as it is straight four wayes:
or in foure respects. In respect of

1. Corruption.

2. Customes.

3. Company.

4. Combats.

So it is easie also four wayes, or in four respects to Christians.

1. In regard of the love which they have to the Lord Jesus Christ; which love makes all things delightfull, desirable,

2. In regard of the hope of heaven which they expect to enjoy, when they have finished their worke in faith.

3. In regard of the oyntment which they have received, and which enables them to runne with willingnesse the way of Gods most good commandmentes.

4. Chiefly by way of comparison; In regard of the terrible torments of hell, which will seize with all severity upon all that will not wet their feet or fingers in walking the narrow way, which leads to life everlasting. O what, what would not be sinfull, mellodious to the ear, mellifluous to the mouth to those who are now in that place of torments, if it were tendered to them as a condition of their coming out of it againe to the earth? How sweetly would the motion sound, the matter seeme (as indeed it would be) if it should be said to the souls in hell, you shall come out of your places of torments, so that you will be due and diligent hearers, carefull doers of the word of the Lord, and will submit your selves to suffer scoffes and scornes, slanders and scourges, fires and fagots, and all exquisite torments that the wile and malice of men and Devils could invent against them, impose upon them. And thus much for terrifying of the Furious; now for the Curious, whom this Text also thunders against, they are such as cannot be Sober-wise but Over-wise, who are alwayes prying into the Arke, asking (and that often with scorn and contempt) what God was doing in all that time before he made the world in the

first creation of it. Now these men must be answered thus, and that from the words in this very verse, *the beginning of it*, that is to say, that this Tophet, this place of torment was prepared and that of old for such false foolish fellows as they are; *This old Tophet* was God preparing all that time before the Creation for them, even for them, unless they leave their disdain and derision, and leave their carnall love to unedifying quirks and quiddities, and love sound and solid discourses, to speake of things that belong to their *Peace*. As our Saviour saith to his servants, *Except ye be converted and become as little children, ye shall not enter into the Kingdom of God*: have no part or portion at all in it; when they (as we see in the words foregoing) were asking him a curious question, *Who should be chiefe in the Kingdom of God?* And surely as he intimates that men would rather seeke to get to heaven, then enquire who shall be greatest in heaven: So doe I advise and admonish you (remembering that I doe not aime at dooming or damning you, but at doing what I can, that you may escape that dreadfull damnation) that you busie your minds and mouths in enquiring of God and men, what course must be taken that old Tophet may not torment you, then in asking what he did ere the world was made, at which time he was ordaining it. And thus much for the use of terrour.

Now I come to a use of reproofe: and herein I reprove two sorts of persons.

1. The Impenitent.

2. The Impatient.

For the first, I call them Impenitent who would willingly doe good duties, whereof they are convinced, though they will by no means be converted, nor fall about them, for feare of the threatnings and terrours of men; O that these men would but think of this Tophet, that they would but hearken to the words of our Saviour, who when he had said, *Beware of Hypocrisie*, addeth immediately after another like instruction. *And I say unto you my Friends, feare not them that kill the body, and then can do no more, but I will shew you whom ye shall feare*

fear, feare him that can cast both body and soule to hell, yea, I say unto you feare him. Luke 12. 1. 2. 3. 4. 5. And surely as our sweet Saviour saith to his hearers, *if you cannot conceive this Parable, how will you understand all Parables?* So say I to those that dare not doe their duties for feare of humane punishments; if ye cannot endure the breath of a man who carrieth his breath in his very nostrils, how will ye be able to endure the breath of the living God, who spans the heavens. And sure (as the Prophet saith, *If thou canst not run with footmen, how will ye ever run horsemen?*) when a man feels himselfe unable to encounter the fury and frown of a mortall, and therefore startles and stands at a stay, not daring to doe what his conscience cries out for; it should make him set about it, and see that he be not by any means drawn from it, considering that otherwise he must for ever be tormented in that Tophet, where no prayer can be heard, no pity be had. And you verily are sharply to be reprov'd as forgetters of this Text, as neglecters of this truth which speaks of hels extremitie and eternitie, which will seize upon all those soules, who live and lye and dye in their sinnes, as many as are drawne from the doing of what you are convinced, that it is the great Gods commandment, or driven to any thing which you are perswaded God hath prohibited for feare of any thing that any man, all men can doe to you, for the doing of the one and refusing the other.

Secondly; this doctrine of hels extreme everlasting torments reproveth such as are so Impatient; that they say now are so troubled as they are; whereas alas there are millions of millions, who are already in the place of torment, and would give a world of worlds (as they have not a drop of water for themselves) that they might change estates with you, that they were on earth with all their misery, with all their trouble and terror of spirit; yea, there are some so discontent with their present condition, that they think to ease themselves with their owne destruction, by making away themselves as they say, and as it is called: But our alas as they cannot doe it, at they cannot make away themselves at all (their eyes may be plucked

plucked out, their hands and feet may be cut off, but the souls within them cannot be torn, or cannot possibly dye, cannot at all be destroyed) so could they doe it, could they teare it out of their bodies and bowels, what would they gain or get by it? to what purpose or profit were it? for then alas the same minute, the same moment, they drop downe to this Tophet, to these torments where they must for ever be in woe and misery unspeakable, uncessable, unconceivable, uncomparable. And therefore to these impatient ones I may say, as the Prophet Amos (such to others in some thing like them, Amos 5. 18. 19.

20. Woe unto you that desire the day of the Lord: to what end is it for you? the day of the Lord is darkness and not light. As if a man did fly from a Lion and a Beare met him, or went into the house and leaned his hand on the wall, and a Serpent bit him. Shall not the day of the Lord be darkness and not light? even very dark and no brightness in it? O how much better were it for them (I am sure the other is much more terrible) to keep out of hell as long as they can (like him that did eate and drinke though he not much mind to his meat, that he might keep as much as might be from the company of damned dead ones) and not to run and rush in affection, and to desire to doe it in a hie into the lake of fire and brimstone, into the horrible place of torments, where the breath of the Lord like a river of brimstone kindles it.

Now I come to the Use of Information, which flows from the doctrine now delivered, that the torments of hell are as long and as strong as the force of great Jehovahs breathings. And these Informations have relations,

1. To the High Priest,
2. To the Preacher,
3. To the People,

Concerning the first, that is, the high Priest, the Lord Jesus the onely Priest, if we speak Rightly (and every true Christian is a Priest as well as King, if we take the words largely, and not in such a retired meaning) this doctrine informs us of these two things,

1. How needfull it was for Christ to be God.

2. How thankfull we should be for Christ to God.

For the first of these, as the sufferings of Christ had not been proper to us, so had they not been profitable for us, if Christ had not been God. For sith the torments of hell are so extreme and so everlasting, what could the death of all the Apostles, yea of all the Angels (if it had been possible for them to be possible) have done to the freeing of us from those extreme everlasting torments; yea when we lye in the day of our deaths, gasping and going towards heaven and hell for ever, then will Satan say unto us, now you must be damned for ever and ever: No (will we say) we are redeemed and freed from it, and that by the precious blood of Christ. But he will reply unto us (as deriding our helpe and hopes) It is impossible that Christ his blood should free you from hell, sith it is to last for ever, whereas the sufferings of Christ were

In the Extremity, but three dayes.

In his Ministry, but three years.

In his whole Nativity, but three and thirty years.

And what coherence or correspondence have the torments of hell with such kind of sufferings, what now will an Arian answer? or any one else who is not skilled as well as schooled in the doctrine, the excellent doctrine of Christs eternall Divinity or Deity? surely then there will be no way to escape the eternall flames, and Satans furious fiery darts, but by comforting his precious soul as the Lord commandeth us to comfort his people, that is to say, by telling and teaching them by that doctrine of Christ his Deity, that the Lord hath received double for all our iniquities and abominations; that is to say, that by his sufferings who was an eternall person, and by his suffering the wrath of his Father an eternall person, the Lord hath freed us from an eternall lake of brimstone, and brought and bought us an eternall weight of glory. And therefore our Saviour when he had promised to his people *to give them eternall life*, concludeth that promise with this confirmation, *I and my Father are one*: as if he should say, as you by breaking my Re-

thers law, who was an eternall God, have deserved eternall torments by your temporary sinning here for a season, so I being an eternall person, have by my temporary sufferings in regard of time, freed you from those eternall torments, and provided for you an everlasting crown of glory: sith I am as he is coeternall and coequall. See therefore how meet it was that he should be God as well as man: All the Apostles, all the Angels not being able to free one soul from one sinne, and that the least one: and see how needfull also it is for us to say in the end of our lives, *In the beginning was the Word, and that Word was with God, and was God.*

Secondly, this truth teacheth us how thankfull we should be to God for Christ, sith *quanto gravior, tanto suavior*, the deeper the misery, the sweeter the mercy, when we are freed from the feare of it as well as the danger. And surely the thought of these unspeakable, unquenchable flames sets an high price on that more then precious blood which was shed for this very end, that we may not be throwne to those endlesse torments. And therefore as *Paul* when he sets himselfe
Rom. 7. 24. to cry, *I thank God through Iesus Christ*, eyes first, *O wretched man that I am: and O death, where is thy sting? O hell, where is thy victory?* So should we take a deep draught of the woe-fulness of hells horreur in our retired meditation, that it may move us to praise the Lord for, and prize the cratch and the crosse of our Saviour. We should say as the Church in another case, *If the Lord himselfe had not been on our side, if he had not endured extremities for us, the waters had drowned us, the deep waters had gone over our souls; yea the fire, the fire of hell had for ever burned our souls, & burned our bodies in the lake of brimstone, the place of torments, where the breath of the Lord is most hot and heavy, and will burne to the very bot-tome, without either brack or bosome: But praised be God, who hath not given us over as a prey unto their teeth.* Yea, praised be God who by the precious blood of his Sonne hath freed us from those flames, and purchased for us a Crowne which cannot be taken or taken. And certainly for those that make
Christ

Christs blood a bawd for their finnes, and think of his shedding of it without adoring and admiring the mercie of the highest holiest, heavenly, glorious Majesty, it is plaine by the point now in hand, that they were never soundly affrighted with the thought of hels endlesse easlesse misery; they never cryed out of the extremitie of hels torments, never considered of its eternitie, never read, never remembred with any serious seetled sollid conception this present Text, that tells and teaches us that *the breath of the Lord like a river of brimstone kindles its fiery flaming torments.*

And thus much of those two informations which concerne the High Priest, the Lord Jesus, the same of God. Now I come to those informations which concern the Preachers of the Gospel; and they are two also, respecting

First, their Duty.

Secondly, their Dignity.

For the former, this holy doctrine, that the torments of hell abide as long, and are as strong as the breath of the Lord is, calls and cries to the Ministers of the word to *dig and dig*, to doe their duties to the very uttermost in preaching and pressing the words of truth and sobersesse to, and on the consciences of men committed to their charge and charity. And thus Saint Paul pleads for his owne and others utmost endeavours, 2 Cor. 5. 10. and 11. verses, when he had said, *We must all appear before the Iudgement seat of Christ*, verse 10. he addes immediately as pondering on the weight and the proper effect of that meditation: *Knowing therefore the terror of the Lord we persuade men*, verse 11. as if he had said, when we daily consider how terrible the torments are to which the Lord shall throw the most part, it should make us willing to spend and be spent, to doe all we can, and more then we can, more then we can doe as meer men, and without that meditation, to save (if it were possible) the soules of all our hearers from it. O (we think) what more then pittie were it, that any one should dye and be damned, should be cast to those fiery flames, which are so terrible, so everlasting, through any default of ours,

through want of spending our lights and our lives. And indeed the very cause why many Ministers are so sloathfull, so very slack in doing their duties, is their seldome or never thinking of these more then terrible torments. O did they contemplate, consider deeply, duly, diligently, what is in Tophet, the place of torments, they would (like *Chrysofome* with his *Heri*, who saith the onely way to keepe out of hell, is often to thinke and speak of hell; And like *Calvin* with his *Cra*, who said to him who would have had him have spared himself, *would you have Christ when he comes to finde me idle*) they would preach (I say) the word which is appointed to save mens souls upon all occasions in all opportunities. O that therefore (for I will not meddle with that speech of old father *Latimer*, who saith that if we could looke down into hell, we should see as many dumb dogs there, as would reach from *Westchester* to *Dover*, neither will I mention that other passage which I lately had in another place, concerning the crying out of the Dawbing preacher against the people, and of the people against the Preacher; the people crying out in the lake of brimstone, woe unto thee thou Dawber, for thou art the cause of our damnation, because thou didst not warn us; and the Preacher answering, woe unto you, you prophane ones, for you are the cause of my damnation, because I durst not wame you) I say, O that therefore all Ministers would with *Jerome* think they hear the trumpet sound, crying, *Awake ye dead, and come to Judgement*. O that (to make them take heed to their flocks and families), they would thinke of this present text, which saith concerning hell, and its fire, that *the breath of the Lord like a river of brimstone kindles it*.

And thus of the duty which this truth puts Ministers on. And I say thus much further of it, that the thought of it maketh Ministers goe home, and beg pardon for their remissnesse, when corrupt and carnall men cry out of them for their over earnestnesse. O we should never cease speaking of that which will never have end. Now I come to speak of their Dignitie, as it flowes from the doctrine here delivered, and therein I consider two things also.

1. The

1. The Excellencie of it.

2. The Efficacie of it.

For the first of these, we are to say, in an holy, honest, humble sort (when we think of the endless easeloffe torments) *Let a man thus thinke of us*, 1. Cor. 4. 1. For what is it that dignifyeth Lawyers, but their Clients? or what magnifies many Physicians, but their Patients? O if there were any one of them, who had recovered, restored to life one dead many dayes and weeks, & what adoring, what many wayes more then approving, applauding would there then be among the beholders, all that see it would say he is eminent, excellent. And surely every Minister who can say, and say in truth that he hath wonne any one to the truth from the lake of fire, this most terrible place of torments, he is to be prized and praised God for, more then all the Lawyers in the kingdome, more then all the Physicians in the world; Forasmuch as men have longer been dead in sinnes and trespasses: and by how much this dreadfull damnation is more terrible then death of the body. Poore people (the more the pity) thinke our work to be burying the dead: but ah he that thinks on this truth, will see matter of much more moment, even that which one sined at, when he said to him whom he enjoyned to fo'low him, *Let the dead bury the dead, but goe thou and preach the Kingdome*, to helpe poore souls from the lake of brimstone; nay he that weighs this doctrine delivered, shall see cause why the Apostles should say, *It is not meet to leave the word of God and serve at tables*, sith collecting for the poore doth but keepe them from wanting drinke, but Ministers handling the Word of God will by the breathing and blessing of God help poore souls from wanting Water. And whereas some Ministers thinke themselves more worth then their fellowes, because for sooth they are become high Commissioners, and so neglect preaching themselves, and contemne and condemne it in others, let them know that their being Commissioners is not at all within their commission, they have worke of more weight, of more worth, could they but see it, and it is just with the Judge of heaven to cast contempt

Mat. 8.

Mat. 6.

1 Pet. I. II.
12.

1 Cor. I.

on their proud presumptuous carriages, for leaving that honourable employment, which the *Angels desire to look into*, but may not meddle with, but speake to preachers to undertake as their proper taskes and excellent trades, and fall about that which *Paul* would have *the least in the Church to be employed in*, if not that which helpeth souls, precious souls to the place of torments. But o how farre was blessed *Paul*, whose name is glorious, from doing so, who said (considering this matter, the unspeakable unquenchable torments of hell) *Christ sent me not to baptize, but to preach the Gospel*. So that we see that in comparison of preaching, the chiefeest means for the helping of men from endlesse torments, burying of the dead, providing for the poore, yea Baptisme it selfe (though the Ordinance of God, and a proper, a peculiar, a particular institution) are not at all to be mentioned or medled with, save onely as this last is a means to keep men from hell, as our Saviour hath delivered it with his owne mouth saying thus, *He that believeth and is baptized shall be saved: but he that believeth not shall be damned*. Now the more dreadfull damnation is, the more terrible those torments are; the more amiable, the more admirable should their feet be to all that have souls, who are anointed and appointed *to preach the Gospel* on this very manner, *Mark* 16. They therefore who think basely on the servants of God, who serve in the Sanctuary in the times of the Kingdome of grace for the keeping poore souls from hell, (the least whereof (as our Saviour informs us) *is greater then Iohn*, yea *Iohn the Baptist*, who yet was feared of *Herod the King*, *Matth.* 11. 11. *Mark* 6. 20.) did never truly consider how terrible hell torments are, did never meditate truly on the matter that here is taught, when it is said of hell fire, *that the breath of the Lord like a stream of brimstone kindleth it*.

And thus much of the excellency of Ministers preaching: Now from hence also I gather the efficacie of their preaching. And I note this, because me thinks I heare some of you say, that I make a great purther to little purpose; for (thinke you) no man regards it, nor will reforme any thing for it. To which

I answer,

I answer, that as there was one good ground, though the three
 other grounds were bad grounds: so I have good hope that
 some will be warned, at least some one, though not every one.
 And the torments of hell are so extreme, so everlasting, that if
 these be one soule saved from them, it is worth all our labour,
 yea, the expence of the lungs and light, yea of the lives of all
 the Preachers, that ever lived to be the men, the means, the
 instruments to helpe that peccious poore soule to escape them.
 Yea, (for let us suppose the very worst, the very utmost) if
 there were none, no not one who would be warned, yet this
 that *liberavi animam meam*, I have delivered mine owne soule
 from those unspeakable unquenchable flames is enough to
 support me and strengthen me against all oppositions and ob-
 jections. Surely I being importuned to preach the first Ser-
 mon, and (besides the importunity of Christian Friends) reque-
 sted by your Pastor to preach this second Sermon, should have
 torments more then you, *be* (as the Lord threatned *Jeremie*)
consumed before you, have your blood laid to my charge, have
 my soule guilty of your blood, if I should not speak unto you
 what God hath revealed, and I have received from his Spirit,
 as proper from the Text, and profitable for you: and am free
 and farre from guilt, if I doe, and discharge this duty, shall not
 be damned for not doing it, though not one should believe and
 be obedient, and that freedom for that very end is worth a
 world of carnall contentment, with the having of which the
 soule of the Dawber may have an hell dayly within, as a fore-
 taste of those endlessse torments, to which he must be throwne
 for his dawbing and dallying with that Word, at the hearing
 whereof our eares should tingle, our hearts should tremble,
 yea the thought, the serious thought of these unspeakable un-
 quenchable flames will make us say, that all Gods Ministers
 are in a sort also *Samuels*, that is, that all their words are full of
 force and very fruitfull, *not a word falls to the ground*, because
 (like *Iohn the Baptist*) they prepare the way for the sonne of
 God, their sounding their vocall trumpets is a forewarning of
 that last Trumpet, they have warned and made such way that

the Lord shall be known to be just when he judgeth, when he dooms and damns to eternall torments such as would by no means use the means of their great salvation. There is a place in *Exodus* the 10. verse, 1. wherein there is a duty enjoined to *Moses* with a strange reason rendered to move him to the doing of it. *Goe and speak to Pharaoh* (saith the Lord unto him) *for I have hardened his heart*, we would think he should have said, *goe and speak to him for I have softened his heart*, now speak for this is a fit time to speak to him; for it is like as if the Lord should have said to me this morning in my chamber, *goe now and preach at S. Georges for I have hardened their hearts*, alas (should I surely have said if the Lord had said so to me) to what purpose then should I goe? what good and like to doe, if thou hast hardened their hearts? if thou have softened their hearts, and so made way for my profitable preaching, I will goe and speak unto them, yea will spend my lights and life for them. But as the Lord there answered *Moses*, that my Name may be magnified and glorified, *Exod. 10. 2. 3.* So would the Lord have answered me to such an objection, such an evil-will wanting opposition to his sacred message and motive: I will have thee goe and preach unto them, now their hearts are hardened against, that thou maist make them without excuse, and me without shadow or shew of any injustice, when I throw them to Tophet to the place of torments, when I doome them, when I damne them to that dolefull dreadfull damnation. And hence it is, that as the Lord said to the Prophet, *They are a stubborn people, yet goe and speak to them, that they may know they had Prophets among them.* *Ezek. 2. 1, 2, 3, 4, 5, 6, 7.* So the Apostle gives thanks even for this (and looking on Gods glory triumpheth also in it) that he *was so some a favour of death to death, as well as to others a favour of life to life*, *2 Cor. 2. 14, 15, 16.* Indeed it is true, that in humane apprehension that is a more grievous, not so gracious an end; but howsoever in respect of our intents, we cry with the Prophet and Apostle, *we have spent our strength in vain. I feare we have laboured in vaine, when we cannot stop*
souls

Isai.
Gal,

souls from hell and from galloping and gadding towards it; and say diggers and ditchers doe some good; but we (like unfavoury fish) are good for nothing, no not for the dunghill, fish we serve for no use, in not keeping them from hells most terrible torments (and alas that is our onely employment) But yet letting alone our ioynt, and respecting this excellent event, (the clearing Gods Justice and just judgement, the removing all shew of crueltie in the Lords damning, his destroying of his creatures) we say our preaching is very powerfull, exceedingly effectuell; could we say but as our Saviour said, *now they have no cloke for their sinnes*, John 15. 22. could we doe but as he did, make the wedding garment wanters *Specks*, Matth. 22. Did we bring but dew to water the ground which *will bring forth briars and thorns*, that so it may be use to sowing, whose seed is as he sowed, Heb. 6. 6, 7, 8. did we onely fit them for the fire, *which the breath of the Lord is a river of brimstone kindles*.

And thus of those Informations which concerne the High Priest and the Preachers. I now come to those which more properly concerne the People; and because I see time begin to slide away, I will turne those informations to Exhortations, saying thus onely by the way, that as I will have done as near as I can at the end of the houre, so whosoever of age and discretion gets not faith by the preaching of the word, where it may be had, and will not stay one sand when the glasse is runne, (if extremity or occasion urge him, he may depart with Gods leave and my love) the Devil when he doeth, will not stay one sand for his soule, but immediately it must to the fire, *which the breath* &c.

Now that which for this Text and much I am to enforme the people of, and exhort them to, is of three sorts, or I am to speake to three sorts of people.

1. To all both within and without.

2. To such alone as are without.

3. To such alone as are within.

For the first, that which I would speake to all, into advice,

advise, and admonish them to make a serious enquiry in their souls, whether they be under this dreadful damnation, or else be free and safe from it, and so need not to quake and quiver at my meddling with it; or mentioning of it. And here had I time, I would give some motives to make you serious and sealed in it; one or two I cannot but name. The fewest part of Professours at large shall escape this like offire, the most part must be throwa into it; so said our Saviour, *Math. 7. 13. 14. Math. 22. 14.* Now is one (which the Lord keep you from) should tell you that most of your houses are on fire; would you not have me alone, as Christ and Paul were left; would you not be jealous and suspicious saying with the Apostles, when the Lord told them, one of them twelve should betray him: *Is it my house? is it my house?* Nay I think you would rather speak peremptorily saying, it is my house, my house is burned; every one of you one by one.

2. As we have but a short or a small time to provide our selves of what will preserve us from those endless, endless torments (this life being a moment of great moment, upon which depends our eternall abiding) so many act many wayer deceived concerning their certificates of escaping everlasting destruction; and that through want of serious searching. (O this is the height of our woe, we do not use to think of hell, till at length we be in hell, and then it is too late to come out of hell.) Much Copper-ware is abroad which is wholly counterfeit, nothing currant, but it yokes us on our lives, yea on the eternall estate of our souls to see that can be not copper but currant, for he to whom we must pay it, as he will not take a graine of copper, so he knows currant from copper. Our alas wee see Professors, yea and Preachers, yea in the dayes of death and dooeth saying; *We have eaten and drunk in thy presence, and thou hast taught in our streets, yet we have prophesied in thy name, and in thy name cast out Devils;* and then Christ professing saying, *Then will I profess unto you, I know you not.* We had no secret sacred acquaintance, no chamber, no closet converse together, you did not search your souls to see how it was with

you, or what was to be done by you, but for forme and fashion onely sometimes met in the Congregation, *Depart from me ye workers of iniquity, be you preachers or be you professors.* Mat. 7.
22. 23.
Luk. 13. 25
26. 27.

These and many other motives or matters should perswade us, and proovall with us, to be serious and solemn in the examination whether we be under these torments yea or no, but alas the extremity is false, the carelessness and endlesse of the woes in the lake of brimstone is enough to make us intent in it, and want of time forbids to prosecute my father intent in it.

But you will say, by what signes or symptoms may we discover whether by Jesus we be delivered from the wrath to come?

To which I answer, that as I believe that you have heard that *whosoever believeth not shall be damned*, Mark 16. So if I should prosecute that text which saith, *The wicked shall be thrown to hell, and all the Nations shall forgoe God*, Psal. 9. 17. I should be thought to forget my selfe, by asking too tedious a strike upon me. I will therefore confine my selfe to one most precious portion of Scripture, wherein two sorts of persons are doomed and damned to everlasting and extreme woe and misery, if they abide in that state and condition.

1. The Ignorant.

2. The Disobedient.

God shall come from heaven (saith Paul, 2 Thess. 1. 7, 8, 9) in flaming fire, to render vengeance to them that know not God, and that obey not the Gospel of Jesus Christ, which must be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

First therefore here is discovered the most dolefull dreadfull condition of such as want the true knowledge of God, they must bee punished with everlasting destruction, and who reading this can chuse to say with Paul, *Perse people I pray you.*

But you will say, as Saint Paul brings us in, saying, *Much*

all knowledge, 1 Cor. 8: 1, 2, 3. and therefore cannot be de-
 nied among the Idiots, among the ignorant. And I say with the
 same St. Paul, *If any man say he knoweth any thing, he knoweth
 nothing as he ought to know.*

But if any of you would approve your selves to have such
 knowledge as will keepe you from hell, from those endless
 easlesse torments, they must see that the knowledge they boalt
 of, have these three properties or qualities; that it be,

1. Feeding for the matter of it.

2. Feeling for the manner of it.

3. Feebling for the effect of it.

For the first, he must see that it be feeding, sound, solid, sub-
 stantiall knowledge; such knowledge as *Solomon* speaks of,
 when he saith, *a righteous mans lips feed many.* And that which
 is greater then *Solomon* means when he saith, *This is eternall
 life, that men know thee, the anly true God, and Iesus Christ
 whom thou hast sent.* It is not the knowledge of quikes and

John 17:3.

quiddities, foolish, frivolous, frothy phrases, but such know-
 ledge as he wished to *Jerusalem* with weeping, yet when he
 said unto her, *O if thou hadst known in this thy day, the things
 that belong to thy peace;* that is to say, seasonable knowledge,

Luke 9:41.

in this thy day, and reasonable knowledge, *the things that be-
 long to thy peace.*

For the second, he must see that it be feeling knowledge,
 such knowledge as is experimentall, and so more excellent
 knowledge then *Satan* hath, for *Satan* can read that which is
 written, *Rom. 8: 1. There is no damnation to them that be in
 Christ;* in the third person; but he cannot say, in the first per-
 son as it followeth, verse 2. *The Law of the Spirit of life hath
 freed me from the law of sinne and death.* No, that is the pro-
 per priviledge, the peculiar prerogative of him that must not
 be damned, that can say *We speake what we know,* as he said,
by whom we are saved from the wrath to come, 1 Thess. 1: 10.
 and of whom it is also said, in respect of his felt experience, for-
 asmuch as he was tempted, he is able to succour those that are
 tempted, Heb. 2: 18.

For

For the third, that knowledge which is breached by that Spirit by which we are sealed to the day of Redemption from endless torments is a searing knowledge; such a knowledge as makes a man humble, nothing lesse and worse, nothing in his owne eyes and apprehension. It is contrary to the common knowledge, which the Apostle saith, *We all have*, and whereof he speaks as followeth: *Knowledge puffeth up*, 1 Cor. 8. It is a knowledge of God and our selves, how glorious and gracious he is, great in himselfe, good to us; how grievous we are to him by our continuall finnes and iniquities; and what unspeakable, unsufferable torments are prepared for us, if we live and lye in them. It makes a man cry out with *Isaiah*, *Woe is me I am undone, for mine eyes have seen the King, the Lord of hosts*, *Isai. 6*. For from both these sorts of knowledge, the knowledge of God and the knowledge of our selves, flows and follows exceeding humility; a faithfull, sure and full casting down a man to the dust of the earth; and a lowly, lowly laying on a mans soul the due desert of being cast down to the dungeon of hell. It makes a man say with *Isaiah* and *Isaiah*, *my breath is exceeding unfavoury; I have righteously, rightly merited to be thrown to that fire of hell, which the bridle of the Lord*, &c.

(110) *Woolston, vol. 1. c. 1.*

Now then let us search our souls (if we hope to escape hell, because we thinke we have knowledge) whether it be the knowledge of fundamentall truths, or foundation tenets, and whether we feel the power of it in working faith in the Lord, the giver of it, and love to him, and to that word by which (as by an instrument) he conveyeth it; and whether we can say from the force of the same feeling, that the Lord is our God, who will keep us from the lake of fire, whatsover becomes of those who doe not put their trust in him; because they *do not know his name*, as the Prophet *David* delivereth. And finally whether our faith which is thus sathered in by knowledge, be attended by that humility, which binds and bith us to punish the Lord and please him in all things, with filiall devotion, for freeing us from this Tophet, this place of terrible torments.

other evil destruction) and as he is a *servant of the Law* whilst he lives; so soon shall he when he dyeth (if he doe not repent before he dyeth) be thrown into those fiery flames; which *the breath of the Lord*; *the* *evil* *temptations* *to* *shame* *and* *damnation*

That obedience which cometh from death and damnation is a *growing* obedience; that is to say, they that have it doe not onely doe their duties hereafter, but likewise a purge or potion of bitter sighings, sobes and sorrows, for omitting former duties, neglected or commended, and doing things contrary to the commandment of the living God our loving Redeemer. O this, this is the fault, the very foundation of all Apostasie, and so at last of all tortures and punishments. Men and women say to their sinnes, as those men said to our Saviour, when they besought him to *depart from them*; because by his coming they lost their wine (as they supposed). But they doe not receive a potion for their formerly drunk in poison: some for carnall love to their Landlords have sinned sinners, though they doe not loath them; some for feare of their friends and familiars doe such duties as they doe not delight in; many for many ends doe many things which may not be blamed, but are commanded; yea and commended unto their praise, by patterns and promises as well as precepts, who were never broken in heart, for breaking those faint saying precepts, and breaking over those patterns and those promises. These wondering that *depth of earth* can never goe to heave, but must to hell, if they doe not heave their hearts their nos. lamenting because they began to be *accused* to be of that number which must escape the fiery flames, which *the breath of the Lord* like a *river of brimstone* kindles.

For the third, This obedience which goes for nothing in the court of heaven, and sink to such as *profess* by, who they cannot be said to *corrupting* Tophet is growing in daily increase, groweth daily bigger and better, more and more savory, solid and setting downe all objections which strive to stop it in its holy paths of purity in the way in which he walketh in whom it is in life and power, in truth and spirit. But

alas men grow wings blinder, faster back warder in all the things which helps towards heaven and would heave us higher had we hearts to them; proves plainly to such as see it, that most men are made of another kind of mould then they were composed of, in respect of Christianicy, then they were in those primitive parent holy dayes; when Christians were so glowed together, were so full of growing and groning.

Now search (I beseech you) your soules, yee men and women, who would not be damned, see whether your seeming obedience glew you to Christians as well as commandments, have opened your hearts with such dew-disfilling sorrow for sin that (as plants refreshed with raine) your soules grow more enamored with those paths which are pleasant as well as pure leading from hel to life everlasting. O a truth (that I may grow nearer towards conclusion) as they who are so qualified may not onely qualifie their feares conceived at the hearing of hell crying weepe and wail without end, at the thoughts of Tophet whose torments have no end, but also make them truly merry at the very heart, because they are free and far from the place and case, in which Gods fury for ever kindles the fiery flames. So they who cull and chuse, in their doing duties take on them a profession without taking on or making confession of their false, foolish, filthy wayes or rather wanderings they that stand at a stay continually never growing or groning heavenwards, but grow weary of peace and punctual performances, religious rules, doctrines, disciplines, are travailing towards Tophet, and will run (unless they return) into that fire which my text treats of, and which the *breath of the Lords like a river of brimstone kindles.*

And this be spoken to all in general. Search your selves yee which your selves, O ye who would not be damned for ever, before the denree come forth, before ye be as chaff before the fierceness of the Lord come upon you, before the day of the Lords wrath come upon you. Zeph. 2. 2. I am to speak to those (being commonly the greater number) who are ignorant or disobedient in such sort as is here discovered and in (should they

dye in that case) would be shortly his dreadful dreadful case, howling in hell, crying out that ever they were borne, flying in the fire, which *The breath of the Lord like a river of*

Now to die our blessed Saviour cries again and again, *And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, then having two hands, to go into the fire, where their worme doth not, and the fire is not quenched; Where their worme doth not, and the fire is not quenched.*

And if thy foot offend thee, cut it off: it is better for thee to enter into life lame, then having two feet, to be cast into hell, where their worme doth not, and the fire is not quenched.

And if thine eye offend thee, pluck it out: it is better for thee to enter into the Kingdom of God with one eye, then having two eyes, to be cast into hell fire. Where their worme doth not, and the fire is not quenched.

Mark that he would have the hand and foot off, and the eye out, but here is not a word of the care of men and women must have their ears cut off, as special inward to keep them from the fire, there is no cropping ears in the new law; but they who will not part with their hair, how should we think they will part with their hands, yea it is to be greatly feared, that such there will come to our Churches, and carry Bibles, who will by no means leave their lusts, as new cut off hands, as deare as their feet, I say it is to be feared, *that they will be bound hand and foot, and be thrown in into darkness, where is weeping and gnashing of teeth*, and then they will become speechless, having nothing to say for themselves, when their feet are bound which brought them to the temple, when their hands are bound which handled the Bible; when their hands are bound and then no fighting, when their feet are bound, and then no flying. *Mat. 23. 11. 12. 13.*

And I call upon you as loud as I can, to doe that which my master command, that is to say, to avoid and shun any thing, everything, never to deare any thing, never to deare of you,

(unlawfull)

(unlawfull profits, pomps or pleasures) which any wayes hurt or hinder from seeking the way of saluation, that so you may escape those everlasting flames of fire: yes I beg of you, and beseech you, to doe any thing, every thing, all things, which will doe any thing in that matter of greatest moment towards the escaping of that Tophet, that place of torment. O put to all you are, and all you have, all the powers of your souls and parts of your bodies, employ, improve all your minutes as well as your mites, in saving your selves from this sroward generation, and so from those unspeakable, unconceivable, unmatchable torments. Doe as Solomon sheweth, that you should doe, as wee shew'd at the beginning. *The way of life is above to the wise, that he may escape bel below.* Prov. 15. 24. As if the spirit had said, if any man or thing shall arise in your hearts to hold you from heaven, shew to your souls the burning flames which are below in the lake of fire and brimstone, and you will quickly shew your selves wise men, you will esteeme the word and the preaching (a speciall means to make us able to say in truth we shall not be damned) above objections, above oppositions, above all that stoppe or sties us from seeking, striving, struggling for life.

You will happily say, what must wee doe, that we may escape that place of torment.

To doe which I answer, that though time passeth swiftly, I will shew you.

1. What the word.
2. What the world would have you doe in the present case.

For the first. The word (in a few words) bids us doe these three things, as wee have them in three examples. Or these three Be.

1. Believe.
2. Beware.
3. Bewaile.

First carry the honey of this instruction and exhortation. First, the word bids us *Believe*, thus S. Paul said to the Jailor,

lot, who put him and his fellow in the inner prison, where he Acts 16.
 had a commission to put them in prison; that Jaylor after his
 putting them in the inward prison, was himself put in the in-
 most prison, his very soul was set in the stocks, he was afraid of
 the flames of hell; and cryed out in the anguish of soul, even
 to those whom he had misused: *Now, what shall I do to be
 saved? O how, how shall I do?* I fear the terrible torments
 of hell, what course must I take to escape them? To this Paul
 answers, as I do to those of you (if there was any here among
 you in the like case) *Behold to the Lord Jesus, and thou shalt be
 saved* from that lake of fire and brimstone, which otherwise
 will destroy and devour thee, sink thee, swallow thee in for
 ever. And I from this very ground call upon you to cleave the
 clouds, to work wonders, to reach the right hand of that Ma-
 jesty on high (passing by all the Apostles and Angels) and there
 to single out him, who is all in all with God, to become all in
 all to us; to apprehend him for your owne Saviour, to apply
 him to your owne souls, to take down his person, his passion,
 his promises, to make him your owne by the lively faith of
 Gods Elect. And I beseech you, O ye who have souls, and
 have a Saviour, who shed his blood to redeem those precious
 souls, doe not despair for any of your sinnes, be they never so
 many millions, be they never such mighty mountains. I can-
 not stand to shew you the order which God useth in washing
 faith in you. How fast he tells you, that it is possible, and then
 probable that God will pardon you after faile falling in in the
 midst; and after a while will say to you sweetly, *your faith
 hath saved you, your sinnes forgive you.* But then I say to you,
 that there is such infinite mercy in God, and such infinite merits
 in Christ, that if you can but believe in him (and the Lord looks
 upon you, to make you able to lay hold on him) you shall
 surely be saved from hell, you shall not be overwhelmed with
 those extreme everlasting torments, shall not be cast to the fir-
 ry flames, which are the portion of the *Lord Jesus Christ*.

Secondly, (for there is no time to tell you, how you must

Rom. 10.
James 1.

Matth 3.

come to that *Believing*, namely by *hearing the word of God*, which is able to *save your souls*. I say secondly, if you would escape the everlasting terrible torments, you must *Remember* that you walk in the way which the *Saviour* trod in. So saith *John* when he saw the *Pharisees* seek to avoid the wrath to come, *Bring forth fruits* (saith he unto them, when their Consciences cryed against them, and for the torments of hell before them) *Bring forth fruits fit for amendment*. Saith he, and *beginners to say in your selves, we have Abraham to our father*. And doe not you I beseech you dream that you can stop the cry of hell in your Consciences, by any foolish frivolous fig-leaves, or if you could so curb and crush them, that yet you are able to avoid that brimstone, by pleading Pedegrees, pretending prerogatives. No, there is no way but one with you, if ye walk not the way of fruitfulness, be not carefull, conscientious, circumspect in all Conversation, in all acts of Christianity; Though it be *Christ*, even *Christ* alone, who hath freed us from hell, and fitted us for heaven, and for his sake shall all that be chosen be kept from those ever-burning flames; yet it is they, they alone, none but they, who are *fruitful* as well as faithful shall escape the lake of brimstone, all the rest, all that walk not warily, worthily must be extremely and eternally hell-tormented. That is the way, and the means to escape, those are the persons, who must be preserved from that most terrible place of torment. In that, and after that men must fly from the wrath to come. And therefore you must be such, must be so fruitful, must *bring forth fruits* fit for a Christian calling, if you would not be shewn to *Tophet*, to that extremely tormenting fire of hell, which the *breath of the Lord* like a *river of brimstone* kindles. Thirdly, whosoever of you, would not be damned for ever and ever, must look back with godly sorrow (like those four beasts in that fourth Chapter of *Johns Revelation*, who had *Eyes behind* as well as before) on his former foolish, false behaviour; So saith *Peter* to those *threes thousand*, who when they had been *pricked in their hearts* (frighted with fears of those fiery

fiery flames of hell, feeling a kind of foretaste of it (which very inwards) cried out, *what shall we do*, with sighing souls and sorrowfull spirits. *Repent*, saith he, be ye truly troubled, sincerely, utterly terrified, troubled; that ye were so proud, and presumptuous; that you despised the might of Iehovah, who is able to smite you down to hell, to the place of torment. Make your hearts bleed, that your sinners might be blessed, who shed is to keep you from hell's eternal flames. And surely, forgiveness of sins and faith in Christ to cancel it, and receive it, without which is a snare of hell, reaching at all, but being exactly, eternally damned; can never be obtained with any fruitfull force and feeling, till a Converts soul become such an one as will suck it in, and that it cannot be capable of, till it be soaked in his blood, or buried in tears, till it be afraid of Tophet; that so, in the night, it might not fire that unquenchable fire of hell, which *the wrath of the Lord is a fire of brimstone kindled*.

and these be the three things which have the honey. These be the things which the sacred Scripture commends to such as have in their hearts murmured and gall sinners of hell's extreme carnality, whom it compels to be by confounding, and comforteth them by counselling, and to be as blow on blow.

Now what the World would do, and that both lawfully and lawdably, if a ray of fire should light them, we all know by much experience. Suppose which the Lord thence from you, that there should be a ray of fire in your Town, what counsel would ye take for the quenching of it. I know generally and negatively what you would do, that is to say, what you would not do, for you would certainly hear me no longer, but would leave me alone (as they did Christ and his chosen vessel Paul) and yet you should not, for I would go along with you remembering what is written: *I will have mercy and not sacrifice*, Hosea 6. 6. But what would you do, when you came to it, and sought to quench it. I suppose you would get three things.

Acts 1. 37.
38.

1. Company.

2. A Ladder.

3. Water.

For the first you would get Company, you would call upon one the other crying, Fire, fire, fire, fire, save us from it, help to quench it; And O that you would do so directly, for the saving of your soules; for the preserving of you from those torments which are extreme and endure for ever. O that you would get together, that you would goe one to another that you ask one the other the question, How doth your soule? and, How doth your soule? O would you say to each other thus: What say you neighbour to that which we heard to day? Is it true, that there is an hell, and that there are such torments in it? that they are so terrible, so everlasting, that they never shall end but abide for evermore? O what, what shall we doe? what will you doe? what shall I doe? I feare I shall even be damned in hell, even in hell, and that in such extremity, and that for all eternitie. But me thinks I heare some of you say to me: I can finde in my heart to goe to his house, but not to this house, he is a Puritan; but I tell you, if there were a fire, such a fire in your towne or houses, there would no word at all of Puritan, but all the noise would bee Neighbour, neighbour, fire, fire, helpe neighbour, help. And O that the thought of this fire which the *breath of the Lord for ever kindleth*, would take away all hostile, all carnall crooked conceits of enmity; and make you joyn hearts, heads, and hands, for the quenching of it so farre as concerns your escaping, for the preserving of you from it (as *Saul* was forced to depart from *David*, when he was neare him at the mouth of the Cave, to the end he might save his kingdom which the *Philistines* then had invaded.) O that you would walke and talk together, like yet living creatures; and now loving neighbours, how you might escape hell, the everlasting lake of fire and brimstone; I assure you it would much availle you towards your being saved from the fiery flames, which *The breath of the Lord like a stream of brimstone doth kindle it*.

Second.

Secondly, if there were fire in your Towne, and houses (which the Lord evermore keep safe from you) you would immediately seeke a Ladder: And, O that (if any among you be stuck to the heart, and stung with this Sermon at the hearing of these unspeakable, unquenchable flames of hell.) O that you would goe to your Ministers, (Ministers are Ladders, *Isa. 66.* Ladders reaching from earth to the height of heaven) and say to him, when your soules are sinking: Sir, be good to us, helpe us, heale us, heave us up from the links of sorrow, we see death ready to seize on us, hell ready to swallow us surely. Thus did that Jaylor, those Pharisees, those Converts before mentioned, they roared and ranne to their Preachers, crying, *What shall we doe to be saved?* But O alas, we the Ministers of the Gospel grow greedy of filthy lucre, we are wanton in spending our time upon trifling novelties, niceties, because we want worke or proper employment, are not at all enquired after concerning the forces of your soules, the bellowings and breathings of them, the blenishes and breathes in them; where is there (almost) a man among millions, who makes the more for a man of God, *our of a thousand*, and to whom he may cry for comfort when his Conscience is almost confounded? But you O people, who have precious soules in you, and which soules must surely be turned to Topher, if you be not turned tophir, from blindness and badness to true Religion and holy Righteousness, doe you that which the fewest number doe (they are many and often mighty ones, which walke in the way which drawes to destruction) get you Ladders, and get upon them, make your Ministers invade their studies, when they heare you pouncing out your hearts and posing them and putting them often times to their prayers, for more wisdom to resolve your doubts and difficulties. But chiefly (ah doe it as you doe not desire to be damned) goe speedily to those Ministers by whose work, men must be saved, when you heare of helts extremities, and are afraid that you shall fall in it. They will not with the Watchmen loose you, they will scare you, restore you, recover you (they have more leisure and more learning

Ahs 16.

Mat. 3.

Ahs 2.

eternall torments, it would make them with deliberation yea
 with the utmost of their devotion to cry, *Lord have mercy upon*
us, we are else undone for ever. O, I say, that the force of this
 fire would make you cry, *Christ have mercy upon us,* and to
 continue so crying, till your hearts be sprinkled from all *evil*
conscience, and your bowels washed with pure water. And Heb. 10. 12
 I beseech you, as you would not suffer these unspeakable, an-
 quenchable flames, doe as our Saviour bids and binds you,
 that is to say, *Like, Secke, and Knock* for that holy water, Mat. 7. 7.
 and the Spirit, without which he telleth and teacheth us, that
 there is no coming to the glorious Kingdom, and so by
 consequence, no escaping of hell. *Like* earnestly, and if no
 answer seeme to come, *Secke* more earnestly, and if you heare
 no answer yet, *Knock* most earnestly, for the water of the
 Spirit to regenerate, renew, and restore you from the death of
 sinne and the danger of death, eternall death and dreadfull
 damnation. Yea I would *Knock* downe the gates of heaven,
 (why should not I doe a thing impossible, to escape the lake
 of fire and brimstone, as well as the Lord bids us doe a thing
 impossible to be free from eternall damnation) saying, Eze. 18. 31.
Give me a new heart, and a new spirit, for why will ye die? though he
 knoweth that we cannot move an hand towards making new
 hearts, & therefore promisseth by the same Prophet yea and that
 once and again, that he will *give us new hearts and new spirits.* Eze. 11. 19
and 36. 26.
 rather then seele the fury of God in the best of us, and himselfe
 of it in that Tophet, that place of torments, that hell of hells,
 which hath such fire in it, that *The breath of the Lord like a*
flourer of brimstone shall kindle it. Ysaie 30. 33.
 And that which he speaketh of such as have hitherto abode in
 darkness, by not taking on the place of torments (so much
 considering the time, not half enough is regard of the thing)
 you may now depart at your pleasure, (I having showed you
 the way you are in, and the course you must take to come out
 of it. I have onely two words to speak now to you, who
 have such knowledge and such obedience wrought in you
 either before this day, in former good and Christian practices,

or on this day in the beginnings of it, in the seeds or desires of it, or sound preparations to it.

Now to you who are soundly wrought on, and so are freed from those extreme everlasting torments; I am to persuade with you:

1. To praise the Lord for your owne mercy,

2. To pity others in their misery.

For the first of these as oft as you thinke on the extremitie, and eternitie of the torments of hell, it must make you one by one cry with the sweet Singer of Israel, *Psalm 86. 12. 13. I will praise thee, O Lord my God, with all my heart: and I will glorify thy Name for evermore. For great is thy mercy towards me: and thou hast delivered my soule from the lowest hell.*

And to provoke you to this duty of praise, which when we come to heaven, and shall see that we cannot to hell, we shall continually be employed in; and which we are so more backward to bring our hearts to, whiles we are in earth: let us briefly think on these things:

1. First, if our Graces be well grounded, strengthened and established, we shall be sure, without peradventures, that we shall not be thrown to the lake of brimstone, *Revel. 21. 7. 8.*

2. If we had been dead only, and revived, recovered to life again; yea if we had been but deadly sick, and had been restored to health again, we should say with good *Hieremias, The living, the living, they shall praise thee.* How much more are we bound to do so; at the freeing our souls from the place of torment.

3. Consider how many millions, nobler, richer, learned, than we are, are left to themselves, and their soules to Satan, to be eternally eternally damned; And God hath made choise of us silly simple womers, who were first *Abelins*, and then *Sadduces*, and after *Nephtalims* of all more morall men, and often in our owne soules *Dejected* in our owne apprehensions,

4. Consider how many times, how many thousand times, the God of heaven did call and cry to us, and yet we refused,

and

and often resisted: He sent not only his Son, and after his Son his Word to reveal his Sonne, but also his Spirit from Sabbath to Sabbath, from Sermon to Sermon, and still we withstood our owne escape, our owne deliverance, our owne freedom from those flames, which have none end, or ease at all in them.

5. He fetched us from it, called, called, converted our soules from it, when we were loath to come out of hell, loathest of all to come out of the way to it, loather (it may be some of us) then ever in all our lives before. O the Lord dealt with us, as he did in fetching Lot from Sodome, whiles we lingered, hee laid hands on us, the Lord being exceedingly mercifull to us, saying, Fly for your lives, *Escape towards the mountains, lest ye be consumed in the lake of fire and brimstone.* And the cause why we so contemned our owne mercy in that our misery was our ignorance, our not knowing what case we were in, our thinking our selves safe, and in the way to the Kingdom of Heaven, when alas we were almost in hell in the very path, the very porch of it.

6. And lastly, that as he sent when we never sought pardon, so he hath not only knockt off the bolts and bonds, not only freed us from hells most fierce and fiery flames, but also fitted us in some measure for the wearing of Royall Crownes of Glory: So that now we can thicke on hell without honour without astonishment, because we can say with Paul to his Thessalonians, *God hath not appointed us to wrath, but to obtaine Salvation by Iesus Christ.* 1 Thess. 5. 9.

The thoughts of these things should fill us full of joy and comfort, and make us heave our holy praises, and break forth into blessing the blessed Majesty, crying with Paul, *Blessed be the God and Father of our Lord Iesus Christ, who hath blessed us with all spirituall blessings in heavenly places in Christ.* According as he hath chosen us, before the foundation of the world, when he justified millions of millions to be extremely eternally damned: And might ever, *Blessed be the God and Father of our Lord Iesus Christ, which according to his*

Math. 13.
42-43.

abundant mercy, in freeing us from those torments, which know neither end nor ease, *but begotten us again to a lively hope of an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us;* 1 Pet. 1. 3, 4. And wherein we shall shine as the Sunne in the Kingdome of our Father, when all the wicked of the world shall be cast into that furnace of fire; while *The breath of the Lord like a stream of brimstone doth kindle it.*

And thus much be spoken to you, concerning your owne mercie.

Rom. 8. 38.
39.

Now a word of information concerning others misery. The Prophet *Isaiah* in one verse, *Isa. 20. 13.* breaketh forth into this holy pang, this heavenly passage, *Sing unto the Lord, praise ye the Lord;* and in the very next verse unto it, he breaketh forth this dolefull dismall out-cry, *Cursed be the day when I was born.* The Apostle *Paul* (peradventure more proper and pae to our purpose) when he had said, *I am persuaded, that neither death, nor life, nor Angels, nor principallities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall separate us from the love of God, which is in Christ Iesus our Lord.* (as looking on his owne most blessed condition, being engrafted into the blessed body of Christ, and endued with the blessed Spirit of Christ, and so free from condemnation as it is in the reverse) looking on his former familiars and friends, and seeing them subject to death and damnation, hath these words in the very next verse, *Rom. 9. 1. 2, 3.* *I say the truth in Christ, & lie not; my conscience also bearing me witness in the holy Ghost; That I have great sorrow, and continual heaviness in my heart, for I could wish that I myself were accursed from Christ, for my brethren my kinsmen according to the flesh: And surely such the torments of hell are so inextinguishable, so uncessable, wee should after we have joyced and praised God for our owne deliverance, prone and grieved for our cattell friends sake, and more then curied condition. But as that *Paul* when he had sighed and sobbed, with remembrance of, and respect to the terrible torments*

torments that they must be throwne to, if they abode in their wicked wilfulness, addeth in the 1. verse of the next Chapter, his *Prayer* to that his *Pitty*, saying, *Brethren, my hearts desire and prayer to God for Israel is, that they might be saved.* Rom. 10. 1. So must we not onely weepe and waile, for feare of our friends damnation, but also doe the best we can, use our true and most endeavour, that such sinners may be converted; and so escape everlasting torments. And though I could shew (did not time take me off) what speciall course fathers and mothers must take to help their children from hell, and let it downe in divers particulars, yet I will onely shew in grosse or generall termes what we are to doe (even you people, as well as wee, Preachers,) for all that dwell about us, and to whom we have any access, toward their escaping that fire, which *The wrath of the Lord like a river of brimstone kindeth*, And to passe by our holy walkings (with which wee may draw them to like that Word, which is able to save our soule from that fearefull wrath to come :) And not to presse you to presse hardest by Exhortation, when you receive most kindness from them, *Luke 10. Luke 11. Luke 14.* (Who would not endure any thing to keepe any one from wanting water, who will not see us here want drinke, but will provide before we petition) nor to call on them to number their dayes (which will make them to become wise, if any thing will, and not rush on their owne deep destruction for dayes and yeares, and ages past numbering, *Psalm 90. 12.*) Nor to shew you who must be reprov'd, and who must not be reprov'd (which is not to be done in this time, were it never so incident to the Text, I will onely shew what rules every one must hold speaking to such as we are to speake to, and that in these thre words onely, namely you must use,

Concerning Pitye, Ye must
1. Take the Word of Grace to them.

H 3.

2. Speake

2. Speake to the Throne of Grace for them.

In doing the first of these, ye must do two things carefully:

1. Bring with you the Lords Authoritie.

2. Leave them with a possibilitie of mercy.

Joh. 12. 48.

1. For the first, ye must be carefull, that ye doe not vent or utter your owne words; but the words of the living God, to shew them their duly deserved damnation, and its extremitie and eternitie. Ye must shew them the words of the Lord in the very Chapter and verse, as well as Booke; And say, How? O how, will ye answer in the dreadfull dayes of death, and of doome, these words which are the words which *ye* must be judged by? What will you say, when the Bookes shall be opened? and this text be brought against you? which telleth us that every one who lives and dies in the course you walke in, must be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he comes to render vengeance to flaming fire? what must the Lord teare out this case for love of you? which saith as ye evidently see, *The wicked shall be turned into hell, and all the nations that forget God?* must He be so farre enamored of you, as for your sakes to be false of his Word, who are so farre out of love with him, that you hourly not onely transgresse, but trample upon under your feet his sacred Precepts & living Promises? Surely this is the way to win them, to worke upon them; if there be any way; so say with the Prophets and the Apostles, *Thus saith the Lord, The mouth of the Lord hath spoken it, and whom I delivered to you, I have received from the Lord.* And I also (that I may awake and affect you) will follow the footsteps which I set before you, and to my true Rules promised, I will add this as it were a seventh, that is to say, that what I have said, they are not my words, but the words of the Lord: he was the Master, I but the poore Messenger; the words I meane which I have had in the present Discourse concerning Topes, or those torments, or fiery flames of hells which *The breath of the Lord like a river of brimstone kindles.*

2. For the second, when ye have told them of the terrible torments,

torments due to them, and almost at hand to swallow them up, and sink them down to the bottomlesse pit; ye must at length (least they grow resolute, and wickedly desperate, crying, past help past hope, past cure past care; *Let us eat and drink, for to morrow we shall dye.* Let us revell and riot, we can but be damped) I say ye must at length let them know, that if they come in, there is yet hope in Israel concerning this very matter; *Eze 10. 2. Prov. 1. 20.* ye must give them to understand, that *Wisdoms cryeth even to scorners,* yea to those who have long (how long) *delighted in scorning;* yea let them know, that she cryes not burne ye, as we would imagine, and would doe in the like case also; But *turne ye,* and after *Behold I will pour my Spirit on you.* As I will pawne my precious soul that none of you all shall goe to Tophet, if you yet repent and cleave to Christ, following the rules set before you, let your finnes and lives in time past, be never so many, never so wicked. And be sure to put together, what the Lord hath there conjoynd (to make them readily receive mercy, when the Lord in exceeding tender mercy tender sit) *Because I have called and ye refused, I have stretched forth my hand, and no man regarded; I will laugh at your destruction, and mock when your fear cometh;* when death be- ginneth to seize on you, and hell begins to swallow you, when you fall to that fearfull Tophet, to that unmatchable, un- quenchable fire, which *The breath of the Lord as a river of brimstone kindleth.* *21. 22. 23. 24.*

2. But as you must take the word of grace when you do go to them, so you must goe to the throne of grace before you goe to them. Before you speak to them on Gods behalf, speak to God on their behalf, to blesse your counsell and comforts to them. And surely as those Ministers who following their masters footsteps use to pray in private, before they preach in publick, have the secrets of God reveald to them and exceedingly edifie and profit their people; whereas they doe little good, yea have their gifts and graces wither, who make not their prayer in chambers, before they meddle with Scrip- tures in Churches. (O' tis, 'tis the pouring out the soul to God,

God, which makes a man speak with power to God) Say ye, if in self-deniall ye cast down your selves before the Lord, and before his footstool, when you see a fit person, a meet man or woman to worke on, saying, Lord thou hast hearts in thy hands, and hast wisdom, and words irresistable; O tell mee, shall I speak to him, and if yes, make me able to speak to him, give me an heart, and words of weight worth the speaking; and give him grace to receive my warning from thee in deepest mercie, from mee in dearest love. O bleesse them sweet father, breath with them, that they may help that precious soul from the lake of fire and brimstone; thou hast freely given mee an heart to desire and seek their escaping hell. But thou desirest and seekest it infinitely more then I, or any man, or all men, who hast said and that as thou livest, *I desire not the death of the wicked.* O be with us, be all to us, in speaking, hearing, doing, that the poore precious soul to whom I am now going, may not goe to the fire of hell, which *the breath of the Lord as a river of brimstone kindles.*

Ezek. 18.

And thus of the Pietie which must be used in your helping poor neighbours from hell: Now the Pollicie which must be used consisteth also in two particulars. Ye must

1. Give them their own Commendations.

2. Draw from them their owne Condemnation.

For the first of these, ye must alwayes remember to observe what good thing they have in them, or what they doe that is worthy of praise, though it be but morally or civilly good, towards the Church or the Common-wealth. And be carefull to commend the good before ye begin to discover their danger, or tell them what dreadfull damnation awaits them. If they be not deterred before their deaths. Thus not onely did Paul deale with his people of *Corinth*, crying to them, *I commend you Brethren,* before he cryeth, *I commend you not,* when he speaks of their abuse of the sacred Supper wherein they *drinke their owne damnation.* 1 Cor. 11. 2. But also our Lord fixe times in every Chapter together, cries *then hast done these and those things well,* before he cries, *I have somewhat*

Rev. 2. and
3. Chapters.

against them. And surely this will be the will of the Lord
 and gulf in the words; though they be never so strongly of
 extreme and eternal damnation. This will make them clearly
 conceive that ye doe not vex any man in anger; when they
 see you as willing, as ready to commend with a good conscience
 the evil. And as ye must reprove any good in your child
 or as well to correct them when they doe evil (which I need
 not say) is the way to keep them that they goe not so full head
 low as the wisest of men hath taught us from their father
 book of his *Proverbs*. Let every man say to his neighbour
 in whom he sees any shadow of goodness which he jud-
 geth to be a means to save him from hell: Surely say, I must
 commend you, you govern well your wife and children: I
 doe not see in them any doings, nor hear from any of
 them any swearing or lying: you are careful for them, coun-
 sel to us, free of your party, full of love and hospitality: But I
 must tell you (that commending is the good man's way, opens
 the care to receive any thing from the commender) that for
 all this you are not regenerate; you know not what apper-
 tains to a sanctified heart; which you must make good before
 you dye, or be sure to be damned when you dye: had you
 more common gifts and graces then *Simeon or John, or
 Judas*. Yea sure you must soundly be converted; truly taught,
 ed, and troubled for sinne, as all your small kindness cannot
 keep you from the *impassible*, unquenchable flames, which
The Father of the Lord is a *river of fire* to his children: *Eds. dines*
 2. For the other of the acts of holy policie, ye must make
 if en condemn themselves by some proper simile, such
 as this is. Say to him: For thy neighbour if your house
 were burning (which God keep you from) and you were fast
 asleep on a bed, or your body like to be burned, if you be
 not a way: and then if one should come by you, and find you
 asleep in that danger, ought he to awake you, yea or no, must
 he awake you or let you be burned? He cannot thus be
 answer, you ought, or else you shall your self condemn: and
 then reply ye as the Prophet *Nathan* did to *David*: *Thou art*

the men, as your life belongs the smile: alas I see you asleep in your sinnes, your soul and body both are about to be seized by death and damnation: And surely I should betray you, if I should not awake you, and shew you your danger. Or suppose you were asleep, and your body ready to be burned, and two men should come by you and see it: and the one of them should say to his fellow, let him alone, doe not awake him, that will stirre him for if you doe, he will swear and storm, rail and revile you with all vile and villanous reproches: the other replies, I fear not his anger, I care not one jot for his raging and railing, all my feare is that he will be burned, all my care is that he be not burned: Now which of these two was the truly mercifull, truly pitifull man? why as sure as the Lawyer said, *He who would save his necke, will lose it*: as sure as Simon said, *He who would save his life, will lose it*: So sure would he say to him who asked him such a question: He was the mercifull man who awaked me, and he cruell, who would not do so. Then say ye, *Then are the men*, some flatter you for feare of losing your face and favour, but I will not flatter you in this sin your sinnes. I will shew you very verie in your soule and body, before the sunne you through my default, so he doth as the fiery serpent of hell, which *The breath of the Lord* is a riter of him from kinde.

And shunne the side of Dollice. Now pity must also be used in speaking do therein to help them from hell. And because the thinking that I cannot come to the comfort which cometh to the Saints from this holy doctrine (for out of this strong comes forth and Gods children from hells extremity and eternitie, may gatch the excellence and eternitie of heaven, may be sinners shall not be thrown into it, may with more patience endure any misery on earth, may be the more joyfull in thine sleeping such terrible torments, as well as more certain of their sleeping ban, &c.) I say because I want time to shew these and such like holy comforts from the serious thought of the doctrine of hells extremity and eternitie, I will end it as I began it, in pressing the using Pity, when we warne

me.

men and women to take heed of it. As I told you at the beginning, that I should speake hereof with compassion, so in the end I call upon all to use the like commiseration, as our Lord and his Apostle did, when they told of destruction and damnation. *Many walke (saith blessed Paul) whose end will be damnation, and I tell you of it weeping. The enemy shall cast a banke about thee (saith Christ) but he said it with weeping eyes,* for when he drew near to Ierusalem, he beheld the Ciesse and wept over it. As it is related of Balaam the Judge, that he never sentenced any man with dry eyes. Shew to them whom you doe admonish, that you speake to them of hell, and of their going to it, if they turne not, with griefe of heart, with groning in spirit; knowing that *the wrath of man doeth not accomplish the willes of God,* (as the sonne of thunder hath taught us) not at all that part of his will, wherein he binds us to doe our utmost in keeping poore souls from the wrath to come, from the place of torments, the fire of hell, of which it is said in the Text, that *the breath of the Lord like a river of brimstone kindles it.*

Phil. 3. 18.

Luk. 19. 41.

James.

FIN IS.

And I call upon all to this like commiseration, as our Lord
and his Apostles did, when they told of destruction and ruin
nation. Many wails (said distilled Pain) woe's end will be
damnation, and I tell you of it weeping. The enemy is all else a
Pain above thee (said Christ) but he said it with weeping eyes,
for when he was with us, he beheld the Care and
sorrow of us. As it is said of him the Jews, that he never
loved any man with dry eyes. Shew to them whom you
love and mourn, that you speak to them of hell, and of their
going to it, if they are not with grief of heart, with growing
in faith, knowing that the word of man doth not accomplish
the will of God, (as the Jews of Canaan hath taught us) nor
at all that part of his will, wherein he binds us to do
most in keeping those souls from the wrath to come. In
the place of comfort, the place of hell, of which it is said,
For, that the bread of the Father is a word of wisdom for
them.

Psalm 137

Luke 19

John 1

FIN 12

When this last Sermon thus was brought to end,
 Our Vincent from the Pulpit did descend
 Into the Pew; and blessed be our Lord,
 Who so much grac'd this Preacher of his Word,
 That though his foes exceedingly desir'd
 To interrupt him in it, and conspir'd
 To that same purpose; yea besides although,
 They had both power and pollicie enough
 To doe it; yet they could not for their heart
 Touch him, or cause one person to depart
 Till he had finish'd. But when that was done,
 His foes by heaps did at the Church doore run
 To doe him mischief; And a wonder'tu,
 (But that we certainly may learn by this,
 That God had other work for him to doe,
 And better soules for him to preach unto)
 That knife, or Halberds, or that presse of men
 Had not destroy'd his smoaking body then.
 But blest be God at length he got away,
 And preacht at Mary Magdalens that day
 Ith Evening: And since that (by Gods great power)
 Full many a Sermon he hath preacht in our
 Great London Ciste. But no thanks to you
 Ye preaching-hating, bloud-desiring crew
 Of sottish slanderers; yea sure you should
 Be sharply punished, for what you would
 But could not compasse; that you so might be
 A warning unto others and to mee.

John 19.1.
 Rev. 11.7.

Idem A. F. qui scripsit

This was the Sermon, &c.

Qui punit, po nit.

Qui prout, boni.

This was the sermon, &c.

Idem A. B. duilicht

A warning unto others and to me.
But could not compass: that you so might be
In worldly pleasures, for what you would
Of foolish pleasures; see how you should
Be preaching, doing, blood-drawing even
Great London City, but no thanks to you
I will many a sermon be had preached in our
The Evening: And since that (by Gods great power)
And preached in Mary Magdalenes that day
But like be God as length be got away,
Had not he stayed his (making body) men
That knife, or Halberds, or that press of men
And better (only for him to preach unto)
That God had other work for him to do,
(But that we certainly may learn by this,
To do him mischief; And a wonder, in
His feet by hands did in the Church above you
I'll be had still. But when that was done,
I wish him, or cause one person to depart
To do it: yet they could not for their heart
They had both power and willing enough
To do it, I am sure: yet they did nothing
To meet, by means, and compass
I had thought his feet exceedingly dear
It was so much that the Preacher of his Word,
To do it; and blessed be our Lord,
Which the last sermon that was brought to end


~~~~~  
**M**R. Packington before the Iustices required me to produce the testimonie of some Ministers of my own Countrey, I therefore am compelled to produce this, written by them, and subscribed every one with his owne hand.

**W**E whose names are underwritten, doe certifye, that Mr. *Humphrey Vincent*, whom we have known for a good space of time, is of a very honest life and conversation; he hath at our desires at sundry times preached in our severall Cures; The Lord hath endued him with singular gifts which he hath denied to his Brethren, although faithfull in their places. Indeed he is one of a thousand, either to break, or to bind up (by Gods help) a broken heart. He is a *John Baptist* to humble and to lay low a proud exalted spirit. He hath beene sent for to preach in many places about us, where we have heard his Doctrine hath been sound, and his carriage as a Minister of the Gospel; and we hope he hath done much good in our Countrey.

In witnesse whereof, we Ministers of the Gospel have put to our hands.

John Needham. *Preacher of Stafford.*

Seth VVood of Armitage

Sampha Newton of Canck.

Thomas Thomas of Beckbury.

William Fletcher of Albrington.

Simon King of Codrall.

VVilliam Brue ton of Nofehall.

George Baxter of VVenlock.

VVilliam Peake of Shemton. All these Preachers of the VVord.

Robert Ashron of Bednall.

Deliverance Fennyhouse of Shaffal.

John Chapman of Dunn npton.

VVilliam Madestart of Bridgnorth.

Thomas Mocket of Newport.

Roger Linfa of Norton juxta

Canck.